

228

A
GUIDE
TO THE
Devout CHRISTIAN.

In Three Parts.

The First containing Meditations and Prayers affixed to the Days of the Week ; Together with many Occasional Prayers for particular Persons.

The Second for more Persons than one, or a whole Family, for every day of the Week ; Together with many Occasional Prayers.

The Third containing a Discourse of the Nature and Necessity of the Holy Sacrament ; Together with Meditations thereon, Prayers and Directions for the worthy Receiving thereof.

By JOHN INETT, M.A. Chanter
of the Cathedral Church of *Lincoln*.

London, Printed by *J. Rawlins*, for *M. Wotton* at the
Three Daggers in *Fleetstreet*, and *J. Lawson* in the
Bale at *Lincoln*, 1688.

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TO THE
Lady *NEWDIGATE*,

Wife to the Honourable

Sir Richard Newdigate, Baronet.

WHen Religion shews
it self in its Native
Dress and Lustre, neither
disguised by the Vice, Mi-
stakes, nor Complexion of
its Votaries, it is an Or-
nament to the greatest Qua-
lity and Fortune, and car-
ries

The Epistle

ries a Beauty and Greatness
so attractive & commanding,
that nothing can resist. A
truth of which, your Lady-
ships Exemplary, yet easie
and becoming Piety, has gi-
ven so great an instance and
certain proof to the World;
that had I been left free
from all other Obligations,
would have determin'd my
choice in this Dedication:
As not knowing to whom,
more properly to dedicate
a Book of Devotion, than
to one who has done so
much

Dedicatory.

much Right, not to say
Honour to Religion, as to
reconcile all the heights of
the strictest Piety, to the
decency and easiness, and
all that's valuable in the
sweetest Temper, and most
indearing Conversation.

But what is thus made
my choice, is an act of
Justice and Duty too ;
for what I presume now to
offer, was on many ac-
counts before your own ;
and as in the first design
it was devoted to your
Ser-

The Epistle

Service and Assistance, so by long attendance on your Closet, it prescribes to the honour of being reputed yours ; and as the change of Dress cannot lessen your Title, so I am assur'd your goodness is such, as will heighten your value of it, for being in a capacity to be more useful. In confidence whereof, I shall presume of your Pardon and Acceptance, and inlarge no farther, but to beseech Almighty God long to
con-

Dedicatory.

continue your Ladyship,
a Blessing and Honour to
your Family, a true Pat-
tern of Charity and Good-
ness, a great Example of
Virtue, Devotion and Re-
ligion ; and with all imagi-
nable Blessings on your
Self, your Family, and
Relations, Reward and
Crown your Piety. Which
as it is the common Prayer
of all that have the honour
to know your Ladyship,
is in a more especial and
particular manner, of him,
who

The Epistle, &c.

who is ambitious of no-
thing more, than to be
esteemed, what I am infi-
nitely obliged to be,

Your Ladyships most Obedient

&

Most humble Servant,

JOHN INETT.

To

TO THE
Christian READER.

THE greatest part of the following Devotions being wrote many years since, and dispersed in several Copies; it was not in my power wholly to prevent their being publick: nor any other way to secure my self from being accountable for the mistakes of a Copy, than by presuming so far on the Charity of the World, as to permit the Publication, I could never be certain to prevent.

If they answer the end to which they are design'd, there will need no excuse; and if they do not, 'tis yet so pardonable, but to attempt to assist
the

To the Reader.

the Devotion of well-disposed persons, that they will at least forgive it. And as for those who have so little sense of Religion, that they cannot attend publick Devotions, but with such rudeness and indecency, as carry the most certain marks of uneasiness and disregard; as there is no reason to expect their Candour, there is none to regard their Censure.

ERRATA.

PAge 19. line 12. for powers read showers, p. 49.
l. 11. r. that thou, p. 114. l. 18. r. Adapt, p.
259. l. 11. for and r. nor, p. 299. l. 2. r. in that, p.
306. l. 8. r. be it unto me.

Medi-

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2

MEDITATIONS AND PRAYERS FOR Every Day in the Week.

Part I.

A Meditation on the Lord's Day.

THIS not the Christian's business to dispute, whether Nature, or Revelation, first taught the World to celebrate his Praise, who gave a being to it, by keeping one day holy. Whether the Patriarchs had stated times of Worship, or whether the Command given to the *Jews*, to keep one day Holy, were the re-inforcing of an old, or the giving of a new Law. Whether that Law does oblige us to Consecrate

A One

p. 49.
apt, p.
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Medi-

2 Sunday's Meditation. Part I.

One Day in Seven, or render one Seventh of our time the certain right of Heaven? 'Tis enough that the Miracles and Blessings of a Saviour's Resurrection, that the descent of the Holy Ghost, and probably some particular Directions of our Great Master, did so soon Consecrate this Day, that in St. *John's* time it was well known by the Name of the *Lords Day*; and its Observation as a part of our common Christianity spread through the Christian World, and received together with the Gospel, and by a prescription almost as ancient as Christianity, this day challenges the public Tributes of Adoration and Homage to our Great Creator. This may therefore be concluded, the Day which the Lord hath made; and in a more especial manner, His Day; and it is but Justice to give to God the things which are his, and devote this Day to his Service, and a fit Subject for our Care, that a mistaken Zeal may not change the *Christian*, to a *Jewish Sabbath*; nor a notion too loose, reduce it only to a day of leisure: But this is then a Day truly Holy to the Lord, when the Church has our Presence, and God our Hearts;

Part I. Sunday's Meditation. 3

Hearts ; when Union gives Courage to our Addressees, and every Christian lends the heats of a holy Zeal, to inspirit the Publick Prayers, and carry them up to Heaven ; and united Devotions with a holy violence, force their entrance thither. Among such as thus keep Holy Day, let me go to the House of God ; let me not trifle, nor sport, nor sleep this holy time away. Let not Mammon impose necessities upon me ; nor any secular Interest invade the right of Heaven : but let a publick, serious, yet unaffected Piety, and all the useful Offices of Friendship, and Charity, and Religion, attend and Crown it, and let me never be ashamed thus to confess my Lord before Men.

A Morning Prayer for the Lord's Day.

O Almighty God, who hast commanded every thing which hath Breath to praise thee, and made this day holy to thy self, that we may adore, and magnifie thy Glorious Name, by whose Power

4 *Prayers for Sunday* Part I.

all things were made, and for whose pleasure they were created : Let thy Name be Glorious throughout the World ; let thy Power and the mightiness of thy Kingdom be known unto Men, and teach them to speak good of thee in all places of thy Dominion. But in a more especial manner teach them whom thou hast redeemed, to thank thee for that mercy, which on this day laid the Foundation of the World, and that goodness which has begotten in us a lively hope through the Resurrection of thy Son from the Dead. O do thou, that broughtest back from the Dead the Great Shepherd and Bishop of our Souls, raise us all from the death of Sin, and teach all that cry, *Lord, Lord,* to do *the will of their Father which is in Heaven.* In mercy look upon me, thy Servant, here before thee, to offer unto thee my Thanks and Praise for all thy Mercies from day

to

Part I. *Prayers for Sunday.* 5

to day vouchsafed unto me, for the mercies of the night past, and bringing me again into thy presence: In thy mercy pardon my follies, & forgive my sins, and teach me to rest this day according to thy Commandment: touch my Heart with fire from thy Altar; kindle in it the most sincere and ardent desires of thy love and glory. Create in me a good and an honest Heart, and let thy Word bring forth *an hundred fold*, let it fall upon *good ground*, and do thou make it powerful to the Salvation of my Soul. Fix my affections on things above, that my Heart may not wander, when I come into thy Sanctuary, that a desire of the World may not withdraw my Thoughts from thy Service, nor the Devil steal away the Word from my Heart. Let thy Law this day be my Guide, thy Power my Defence, and thy Spirit lead me in all my ways, that this may fit me for an everlasting Rest,

A 3 through

6 *Prayers for Sunday.* Part I.
through the Merits of thy Son *Jesus*
Christ our Lord, *Amen.*

A Prayer for the Lords Day in the
Evening.

O Lord most high, who dwellest
not in Temples made with
hands, yet vouchsafest to admit poor
Mortals into the House, where thou
hast placed thy Name, to approach
before thee in thy Courts, to be sa-
tisfied with the goodness of thy
House, and to worship at thy Foot-
stool: Look down from Heaven, O
Lord, and behold from the habita-
tion of thy Holiness, and thy Glo-
ry, thy unworthy Servant here be-
fore thee: Hearken unto my voice
my King and my God, that prostrate
my self to call unto thee, and offer
my Sacrifice of Thanksgiving for
the opportunities thou hast vouch-
safed me to seek thy Face, to pay
my Vows in the presence of thy peo-
ple, and to come into the Court

Part I. *Prayers for Sunday.* 7

of thy House. In mercy pardon my wandrings and imperfections, and forgive the Sin of my holy things. Cover all the misdeeds of this day ; remove them as far from me as the East is from the West, and the North from the South. Give me, O Lord, a sober mind, and a stedfast Judgement, that I may hold fast that which is good, and not be tossed about with every Wind of Doctrine. O thou that art a Saviour of all them that believe ! Lord, help my Unbelief, and then bless me among those that have not seen, and yet believe. Let thy Word never be unfruitful, but teach me to make much of thy Law, to be a Doer of thy Will, and not a Hearer only, deceiving my own Soul. O thou that givest seed to the Sower, do thou give the encrease, and because it is thy Will that it should be powerful to the Salvation of Souls : O be it unto thy Servant, according to

A 4

thy

8 *Prayers for Sunday.* Part I.

thy will. Lord, be merciful unto all that are thine ; accept my Supplication for all that stand in need of thy Help : Do good unto all men, especially to those that are of the Household of Faith ; receive me this night into thy care and protection. O thou that neither slumbrest, nor sleepest, do thou watch over me for good ; blast the malice and designs of the Devil, and wicked men, and raise me again in Health and Strength to praise and adore thy holy Name. All which I humbly beg for *Jesus Christ* his sake, my blessed Saviour and Redeemer. *Amen.*

A Prayer for any time of the Lords Day.

O Almighty God, who art able to do whatever seemeth good unto thee, and disposhest the Hearts of Men as seemeth most agreeable to thy own Will ; give me a due sense

Part I. *Prayers for Sunday.* 9

sense of my Failures and Infirmities: make me sensible that in thee I live, and move, and have my being, and without thee can do nothing but sin against thee, that in all my wants I may have recourse to thy pity and goodness, and for all that I enjoy, magnifie and adore thy Bounty. Give me a lively sense of all those great and invaluable Blessings, which as a Creator, and a common Father of Mankind, thou hast vouchsafed to the World. And that I may never fail of a publick Tribute of Adoration and Praise: Let me take pleasure in going to the House of my God, that by hearing I may know, and by thy Grace may be enabled to do thy Will, and not deceive my Soul by being a Hearer only, that all thy Ordinances may be useful, and every return of this Day may make me fitter for the Glorious Appearance of thy Son in the day of our Lord Jesus Christ, Amen.

A 5 Monday

Monday.

A Meditation on the love of the World.

SUCH is our eagerness in the pursuit of Worldly Blessings, that our Devotions make but a short Parenthesis in our time and business; and we are restless and uneasy till we fly back to the service of our Mammon. Thus he that gives us our Being, and our Time, is stinted to a Day; nay, how oft is it that our greedy desires assault him in his Sanctuary, intrench upon his Right, and our worldly thoughts observe no day of Rest? But when we dare take so much courage, as to divide betwixt God and Mammon, and notwithstanding the importunities of the World, yield one day back to our great Creator; yet then with what greediness do we return to our wonted drudgery in the service of the World, and grudge, and think we are injured; if a single quarter be spent upon a Prayer; and our Devotion is thought rude, if it ask a few minutes from the importunate world. Wretched Mortals.

Part I. Monday's Meditation 11

Mortals that we are ! How happy might we be, did we believe we served our selves, by serving of our God, and by the same methods carry on our Temporal and Eternal Interest ; that Prayer prospers our business, and that of the Closet helps dispatch in all other affairs : Let the Christian therefore here begin the management of those concerns for which Heaven has allotted so liberal a Portion of his time. Let him not jump from the service of the preceding day, into a deluge of cares, till he has importuned the Conduct , and the Patronage of Heaven : but guarded by the hand of Providence, may chearfully return to his Worldly Employments, and hope for Success and Blessings to Crown his Cares.

A Prayer for Monday Morning.

O Eternal God, in whom I live, and move, and have my being, and who hast promised all things necessary to those that seek thy

12 *Prayers for Monday.* Part I.

thy Kingdom, and the Righteous-
ness thereof: Be thou pleased to ac-
cept my thanks for preserving me
the night past, to direct and prosper
me in all my undertakings of this
Day, and the ensuing Week. Let
thy Laws be the Rule of all my Ac-
tions, and thy Will direct and govern
all my Cares: that I may mind the
blessings of this without hazarding
those of the other world; and while
I seek the necessities of this life
may not forfeit my hopes of that
which is Eternal. But so use thy
Bounty, that the unrighteous Man
may make me Friends that
will receive me into Everlasting Ho-
bitations; and I may so possess
Treasure here on Earth, that at the
same time I may be preparing
that which neither Moth nor Rust
can corrupt, nor Thieves break
through and steal, that Treasure
that is laid up in Heaven, and
manage the Talents thou hast com-
mitted

Part I. *Prayers for Monday* 13

mitted to my care, that I may at last receive my recompence in the number of the Faithful, and enter into the joy of thy Rest. But because without thee I can do nothing, and 'tis thou that createst in me, both to will, and to do, of thy own good pleasure: Good Lord, let thy Grace both prevent and follow me, this, and all my days; let it lead me into thy way, and then guide me there, that in all my Works, begun, continued, and ended in thee, I may promote thy Glory, and set forward the Salvation of my own Soul, through *Jesus Christ* our Lord, *Amen.*

A Prayer for Monday Evening.

O Almighty and most merciful Father, who hast permitted us to ask our daily bread, and promised all things necessary to those that seek thy Kingdom, and the Righte-

14 *Prayers for Monday.* Part I.

Righteousness thereof : Be thou
 pleased to continue thy Fatherly
 care and protection over me, to
 keep and bless me in all my ways
 and prosper me in all the lawful
 concerns of Human Life : mode-
 rate my affections to the World, and
 so direct me in the pursuit of things
 Temporal, that Piety may sanctify
 all my Cares, and a respect unto thy
 command consecrate all my endeavours
 and desires. O Holy Father who
 art full of Compassion and
 Kindness, pardon whatsoever thou
 didst see amiss in the actions of this
 day, and accept my Thanks for
 thy mercies vouchsafed unto me
 therein, for thy bounty in supplying
 my wants and needs, and for thy
 mercy in enlarging my Day of
 penitance : Let thy Grace attend
 thy Gifts, and so direct me in the
 management of them, that they may
 be useful Instruments of thy Glory
 and my Gratitude and Fidelity : thy Co-

Part I. Tuesday's Meditation. 15

me for the reward of the faithful
Servant in the everlasting Joys of
my Masters Rest. Vouchsafe, O
Lord, to enlarge thy mercy in pro-
tecting me this Night from Sin, and
sad accidents, from the malice of
the Devil, and the violence of wick-
ed men ; watch over me, that I may
lye down in safety, and rise again
to praise thee in the light of the li-
ving, and all for his sake, who is
the light of the World, *Jesus Christ*
the Righteous, *Amen.*

Tuesday.

A Meditation on Providence.

THE World is governed by the same
Eternal Power and Wisdom, by
which at first 'twas made, which by
ways, secret and invisible, as the Hand
that guides them, & sometimes directs the
Counsels, and the cares of Men, to ends
the Agents never designed, and by sted-
dy Counsels brings that to pass, which
seems

16 *Tuesday's Meditation.* Part I.

seems the effect of casualty and chance, whilst the best laid designs of men, are by the same over-ruling hand, crushed to nothing, and the fairest hopes are blasted, so little do our wisest cares and best enjoyments avail, when wise Providence thinks fit to disappoint the one, and deny a Blessing to the other. Therefore that is only Wisdom which leads us to a dependance on that of God, and those Counsels only are safe, which guide us to the most entire submission to his Will: Yet such is the Pride and Folly of Humane Nature, that we measure our Hopes by the depth of our own designs, and fondly think the hills so strong, that they can never be removed; we pretend to carve out our own happiness, and by our own Pericks, found our joys; and when crosses and disappointments, and unaccountable failures have discovered to us an over-ruling hand, yet even then we divide our hopes between God and ourselves, and whilst we confess our impotence, we discover our Ambition, and with so much importunity and impudence, beg the supply of our wants, that we affront the goodness we pretend to implore.

Part I. *Prayers for Tuesday.* 17

implore, and our very Prayers become a fit subject for our Repentance. But let me never so learn Christ, but commit my ways, my self, my hopes and concerns to God, and entirely resign my will to his; for that Goodness that provides for the Lilies, the Grass, and Ravens, will never exclude me from his care: let me therefore never murmur nor repine, let no impending danger fright me to distrust, no threatening cloud drive me to despair; but let me commit my ways to him, that is wise beyond my understanding, and may be merciful beyond my hopes.

A Prayer for Tuesday Morning.

O Most Holy and Almighty Father, whose Mercy has the same bounds with thy Providence, and is extended to all thy Works with the eye of mercy and compassion, look down upon me: Let not my many and my crying Sins prevent thy mercies towards me, but let that compassion which can
abun-

18 *Prayers for Tuesday.* Part I.

abundantly pardon; cast my Sins behind thy back, and turn thy Face from all my Iniquities: Let neither my Lusts nor my Passions, my Follies nor Infirmities, my frequent Omissions of Holy Duties, nor my cold and heartless performance of them turn thy mercy from me, nor my many Transgressions provoke thy Wrath and Indignation against me: Let not the abuse of thy Patience and long suffering, my squandering the Talents thou hast lent me, nor my trifling away the pretious minutes allotted to make my peace, turn thine Ears from my Prayers, or make any one of my Offerings an Abomination; but let thy forbearance win me to amendment, thy goodness lead me to repentance, and a sense of my Transgressions, bring a Prodigal to thy Arms. Let not my Sins against Heaven, nor before thee, nor my unworthiness to be called thy Servant, give me over

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Part I.
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Part I. *Prayers for Tuesday.* 19

unto thy Wrath, but let his Merits
in whom thou art well pleased, make
my peace, let his Bloud seal my
pardon, and thy Spirit first prepare
me for, and then seal me to the day
of Redemption. And that all thy
Mercies may redound to thy Glory,
accept my Praise for the Mercies of
the past Night ; let the same Pro-
vidence that then protected me, this
day watch over me for my good ;
Let the Showres of thy Grace sup-
plant the Corruption of my Nature,
and through *Christ* to strengthen
me ; enable me to do all things ne-
cessary to Godliness and Honesty, to
walk innocently and unblameably
towards God and Men, and at last
obtain to the Resurrection of the
Just, through *Jesus Christ* our Lord
and Saviour, *Amen.*



A Prayer for Tuesday in the Evening

ALmighty God, who knowest the wants, and pitiest the infirmities of thy Creatures, hearken unto my voice, O Lord, now I cry unto thee; have mercy upon me and hear me: Thou hast been my succour ever since I was born; leave me not, neither forsake me, O God of my Salvation! Leave me not to the Power of my Lusts, neither dost thou forsake me whilst Sin is struggling to get Dominion over me; but let thy Spirit direct my steps, and lead me in the way everlasting. Lord, make my ways so direct, that I may keep thy Statutes, that thy Law may be a Guide, and I may exercise my self therein both Day and Night, discharging a Conscience void of Offence towards God and Man, and living before thee in all Godliness and Honesty. O Lord, 'twas thy hand that at first did make

and

Part I. *Prayers for Tuesday.* 21

and fashion me; 'twas thou that didst
provide for me, when I yet hanged
upon my Mother's Breast : 'Twas
thy Power that made me, thy Mer-
cy that redeemed me, and 'tis thy
Providence that daily provides for
me; and should I tell of all thy
wondrous Works, they are more
than I am able to express. O how
great is the sum of them! And what
shall I give unto thee, O Lord! for
all these thy Benefits : A broken
spirit and a contrite Heart are the
only acceptable Sacrifices, but these
are not mine to give, for when I
would do good, evil is present with
me, and of my self I can do no-
thing; but with thee, O Lord, no-
thing is impossible. Be pleased there-
fore first to create in me a Heart tru-
ly contrite, and then accept it for a
sacrifice. Forgive all my Trans-
gressions; and blot out all my mis-
deeds; particularly those of this
day. Continue thy Protection over
me.

22 *Wednesday's Meditation.* Part
me this night ; let me be safe under
thy Wings, and when I lye down
take my rest, do thou make me
dwell in safety. Defend me from
the Powers of Darknes, and bring me
to nought the Counsels of the Iev
godly, that I may evermore cha
thanks unto thee who art the cha
of my Countenance, and my G
through *Jesus Christ* our Lord, Acts f
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Wednesday.

*A Meditation on the Vanity and
certainty of Worldly Enjoyment*

HE that made by circulation
change preserves the World, Wanit
has its Ebbs and Flows, and is to offes
what it was not yesterday, and will
to morrow what it is not to day ; om,
the course of Nature so necessaril nite
quires change, that her Beauty and
der is nothing else but change, direct
by the all wise Providence ; and th
lone in which we seem to have a ce

Part I. Wednesday's Meditation. 23

and undisputed property; the Bodies we fondly call our own, are in a perpetual Flux; every morsel we eat makes an alteration, and every breath we draw, makes it what it was not before; and every little and undiscerned Pore does every moment do somewhat towards a change; nay, our better part, the Soul that seems to partake the immutability of that nature, by which 'twas formed, yet in its operations is so unconstant to its self, that it distinguishes us as much from our selves, as from one another, and is so unlike it self in the different States of the Body, as if it were not the same Immortal Being, that animates the Child and the Man: what certainly then can be expected? where Nature and the great Creators will, have fixed Worm to destroy the finest Goard, and the very nature of those bewitching World, Vanities we dote upon, render their possession so uncertain, that they may and vanish when Providence, Humane Wisdom, and our own Affections seem to necessitate them fastest to us; and that great vanity and emptiness which the World admires and purges, dirties, is little else but Fancy and Opinion, and is sure of nothing, but more noise,

24 *Wednesday's Meditation.* Part I

noise, greater cares, and a greater account; and that which is best built when it's arrived to its height, but moves slower to a period, but still moving thither; and like the Sun once come to the Meridian, still declines till it sets in a Cloud. And can I hope to stand still whilst the World turns round? Or be exempt from the consequence of a general Revolution? Or think my Wealth or Honour more steady in mine, than other hands, or with regular and uneasiness fear their recess, which Religion and Nature tells me is unavoidable, or make this unconstancy a Subject of Trouble, which is the only foundation, and best motive to all humane hopes & industry; for if the enjoyments were fixed immovable by the hand of Providence, it would be in vain to rise up early, and sit up late, and eat the bread of carefulness; there would be nothing to provoke the industry of the people, nor need the manage of the great; but the same inconstancy is fuel to our hopes, as well as fears, and the perpetual circulation, gives room to hope higher, as well as dread a lower State, and look for a Flow, as well as an Ebb.

Part I. *Prayers for Wednesday.* 25

of Fortune. May Religion then, beget in me, such a generous and immoveable Constancy, that the approaches of the World may not transport, nor the recess disturb me, the hopes of it not make me do an ill thing, nor the fears omit a good one.

A Prayer for Wednesday Morning.

O Eternal God, whose Bounty maintains the World, and fills all things living with plenteousness, who givest freely, yet never upbraidest our Weakness; be thou mercifully pleased that thy Grace may attend thy Bounty, and thy Spirit bless and consecrate all thou givest, that I may so use the World as not to abuse it, and so faithfully manage the Talents thou hast put into my Hands, that I may be ranked in the number of thy good and faithful Servants; and when I have performed like an Hireling, my day, I may be rewarded in the Joys of thy

B

Rest.

26 *Prayers for Wednesday. Part I.*

Rest. Nor do I build my hopes on my own performance, but on thy mercy, and the merits of thy Son. Thou, O Lord, art infinitely blessed, and Happy, in the enjoyment of thy own perfection, and 'tis not in the power of Dust and Ashes, to add to thy Felicity, but when we have done all, we are unprofitable Servants, owing to thy Grace all the good we do, and all the Comfort we enjoy in this Life, as well as our hopes of a better. Therefore no unto us, O Lord ! but unto thy Name must be ascribed the Praise. It was thy hand, O God ! that made and fashioned me, and thy mercy that has preserved my Soul from Death, and my Life from Destruction ; and 'tis thy goodness that has enlarged my day of Repentance that has brought me through the Terrors of the past Night, through the Shadow of Death, to praise thee once more in the Land of the Living.

Part-I. *Prayers for Wednesday.* 27

Living: Lord open my Mouth that I may shew forth thy Praise, and declare the Wonders thou dost for the Children of Men. And let the same hand that protected me this Night, preside over me, and be my Helper and Defender this day; and thy mighty Power, by which thou subduest all things to thy self, either keep back and defend me from all Temptations, or give me Dominion over them, that Sin may not Reign in my mortal Body, nor I obey it in the lusts thereof, but live over this as if it were my Dying Day; that I may be ready whensoever thou shalt please to call me, and with Joy give in my Accounts, when thy Son shall Judge the World, to whom with thee and thy Blessed Spirit, be ascribed all Honour and Glory both now and for evermore, *Amen.*

A Prayer for Wednesday in the Evening.

O Almighty God, whom rightly to know is everlasting Life, and without whose Favour and pleasure our Days are but a Shadow, and our Years as Vanity: In the multitude of thy mercies look down upon me who am but a Stranger and a Pilgrim as all my Fathers were. O Lord there is no abiding City here, and those poor Trifles we doat on here below are nothing but Vanity and Vexation of Spirit; but in thy presence there is fullness of Joy, and in thy Right Hand there are pleasures for evermore; therefore wean me from the inordinate love of this World, carry up my affections to things above: Let my Treasure be in Heaven, and my Heart be there also. Teach me thy ways, O Lord that I may walk in thy Truth, and

Part I. *Prayers for Wednesday.* 29

knit my Heart unto thee; that I may
fear thy Name: Do thou lead and
guide me in all thy waies, that whilst
I walk in this vain Shadow, I may
not disquiet my self in vain, nor
drudge and toil to heap up Riches
that I know not who shall gather;
but teach me to submit to thy Will
in all the methods of thy Provi-
dence; and in whatsoever State I am
therewith to be content. Teach me
to abhor my own Iniquities, and let
nothing be so uneasie to me as to sin
against thee. Let it be my Meat and
Drink to do thy Will, and let my
Delight be in thy Statutes. And
because Man is to be cut down like
a Flower, and has but a short time
to live, teach me to remember my
latter end, to be always mindful of
that great account I am one day to
give: Thy purer Eyes cannot behold
the least Iniquity with approbation;
therefore, good Lord! be merciful
to me a Sinner, and heal my Soul that

30 *Thursday's Meditation. Part I.*
has sinned against thee. Be not strict
to mark, but truly forgive what I have
done amiss this Day, and enter not
into Judgment with me for it. Ac-
cept my hearty thanks for the mer-
cies of this day, and do thou, O
Lord! to whom the Darknes and
the Light are both alike, preserve
and keep, defend and bless me the
ensuing Night, and for evermore
for *Jesus Christ* his sake my Lord and
Saviour, *Amen.*

Thursday.

A Meditation on Humane Frailty.

SIN was first drawn into the World
by a Woman, ~~and~~ so able was the
weakest hand to pull down ruine upon
Mankind: So easie it is to do ill, and
little Study, contrivance or pains suffice
to withdraw us from our Duty, that the
Impress of Divinity, the Precepts written
on Nature were defaced by the Charms
of a single Sense, and *behold 'tis fair*, with
stood

stood the force of Reason, and a Law, to interdict the first Disobedience. A sad and fatal proof that in our Corrupted State no Chains will hold the unruly Fiend; for if in the State of Innocence Sin were able to break in upon the World, and in Paradise it self invade Mankind, how shall we now resist the Strong Man Armed? Armed by this great debauch of Humane Nature, by the early possession of Vice, and habits of Sin well nigh as old as our being; habits which make the same Seed of Original Sin, bring forth in some Ten, in some Fifty, in others an Hundred Fold. That is indeed the Cockatrices Egg, but it is our own habits that nurse it into Serpents: 'tis the Sin of our immediate Parents, that renders the Sin of our first so dangerous, and the want of a timely care to instil the holy Rules of Vertue, that gives Sin so universal a Dominion in the World. For what reason is able to grapple with Vice incorporated into Nature, endeared by custom, and by long usage become familiar. In these unhappy circumstances, who can wonder if men be governed by the Law in the Members, when they must take leave of what Sin

32 *Thursday's Meditation.* Part I.

has made dear, put off a part of themselves, and subdue their very Natures, before they can heartily set forward in the way to Heaven ; and when they do, there is hardship to conquer, and difficulty to struggle with; for the brightest Soul (like *Israel's Cloud*) has some dark side, some part or passion, that is less guarded than all the rest. And he that is proof against the most powerful assaults of a bare faced Vice (like the strongest Castle) may be taken by surprise. One Glance may let in an Adultery repulsed a Thousand times by serious Thoughts ; and one Passion transport the best of Men, to the commission of what they again abhor when cooled into their usual Temper. O wretched Men that we are ! Who shall deliver us from this Body of Death ? Whither can we fly ? but to him that has conquered Death for us, to him that assumed our Natures without our Corruption ; 'tis he that must redeem us from the Tyranny and Dominion of it, and he that was tempted, and yet knew no Sin, he only can deliver us from the Power and Prevalence of Temptation ; his Grace may be sufficient for us, and through his Strength we may do all things

Part I. *Prayers for Thursday.* 33

things: Let us therefore with Zeal and Courage go on in our Christian Warfare, endeavouring by the Power of Heaven to conquer our Natures, and subdue our selves, that a fence of our fall may quicken us to run the faster; and the danger of evil habits teach us to crush the Cockatrice in the Shell, to prevent the very first steps of Sin, and still press forward toward the Mark of our high Calling; and that we may not be overtaken by the fatal night in which none can work, nor surprized into the grave before we have made our Peace with Heaven; let us put on the Armour of God, and do all to stand, that his Grace may be our Defence, and his Strength our Protection, that we may be secure under his Wings, and by his Grace conducted safe to Glory and Immortality.

A Prayer for Thursday Morning.

O Almighty and most merciful Father, who at first madest Man upright, and now he has sought out many Inventions, and Sin is entred into the World by his Disobedience,

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34 *Prayers for Thursday.* Part I.

desirest not his Ruine, and takest no pleasure in the Death of the Wicked, but invitest us to repent and live, and hast sent thy Son to save Sinners, and with all the love and tenderneſs of a Father daily calleſt upon us, to turn from the evil of our ways, and ſave our Souls alive. Good Lord, who createſt in us both to will and to do of thy own good Pleaſure; let thy Grace that has appeared to teach men to deny ungodlineſs and worldly Luſts, form in my Soul the Image of thy Son, which is created in Righteouſneſs and true Holineſs, and teach me to live righteouſly, ſoberly, and godly in this preſent evil World, redeeming my Time becauſe my Days are evil; to go on from one degree of Grace to another, till I become perfect in *Chriſt Jeſus*; and that whiſt it is called to day, I may make my Calling and Election ſure: Let thy Grace be ſufficient for me, and thy Spirit help all my Infirmities.

Let

Part I. *Prayers for Thursday.* 35

Let the power of thy might subdue the Sin in which I was born, and the Succors of thy Grace that Iniquity in which I was conceived. Let no Temptations befall me, but such as are common unto men, and in the midst of them, let thy hand find me out, and thy Spirit guide me, that with comfort and success I may ever escape them. When the Law in my Members warrs against that in my Mind, with the same hand that made and fashioned me, be pleased then to defend me: when the Devil lays his Snares, and seeks to devour my Soul, be thou my Shield and Buckler, and stand up to help me. Teach me so to resist, that he may flee from me; or if my Heart entice me, do thou who art greater than my Heart, and knowest all things, make me more than Conquerour. In thy mercy, O Lord! accept my Thanks and Praise for thy constant care and providence over me, for the protection
of

36 *Prayers for Thursday. Part I.*
of the last Night, and the Favours
thou hast this day renewed unto me.
Let me be safe under thy Wings the
remainder of it, guide me in thy
waies, direct all my Goings in thy
paths, that my Footsteps may not
slide, that I may diligently keep thy
Statutes, and in thy mercy pardon
all my Sins, for *Jesus Christ* his sake
my only Lord and Saviour, *Amen.*

A Prayer for Thursday Evening.

O Almighty and ever blessed Lord
God! who knowest I am but
Dust, and remembrest whereof I am
made, that all my dependance is up-
on thee, and without thy help I
can do nothing but sin against thee;
have mercy upon me, O Lord! for
my Soul trusteth in thee, and under
thy Wings shall be my Trust. O
hold up my Goings in thy paths, that
my Footsteps slip not, and according

to

Part I: *Prayers for Thursday.* 37

to the multitude of thy Mercies do away mine Offences. Lord, lay not my Sins to my Charge, for they are like the Sand of the Sea for multitude, they are more than the Hairs of my Head, and are a fore burden too heavy for me to bear. But thy Power is able to break the Bonds of my Iniquity, and cast away its cords from me. O Lord, let thy Grace be sufficient for me, and though of my self I can do nothing, yet through thy strength I can do all things; therefore, Blessed Father, stir up thy strength, and come and help me; Help me to mortifie all the lusts of my Flesh, and when evil is present with me, Lord, fail me not, neither do thou forsake me, but send forth thy Light and thy Truth to guide me: Direct my goings in thy way, and lead me in the way everlasting. O good God! to whom belong Mercy and Forgiveness, pardon the Transgressions of this day, and

38 Friday's Meditation. Part I

and in mercy accept my Blessing of thee, for thy long suffering and forbearance, and adding a day to the space of my Repentance. Lord bless thy own Donations, and let them never be laid to my Charge, that thou givest me time, and I repent not. In mercy continue thy providence over me; preserve me from the Danger and Terrors of the night. Let not Sin nor sad Accidents come nigh my Dwelling, nor any Evil approach to hurt me, for his sake whom thou art well pleased, *Jesus Christ the Righteous, Amen.*

Friday.

A Meditation on Afflictions.

Afflictions arise not out of the Duty but have their commission and their Bounds, and limits from above, and are so necessary a part of the Discipline of Heaven, that the Regions of Bliss might be able

Part I. Fryday's Meditation. 39
might lye void to Eternity, if God did
not make use of his Rod to direct us thi-
ther ; for such is our unhappy Temper,
that lenity and forbearance serve only
to cherish our Obstinacy, and the sweeter
Influences of mercy and goodness, to cul-
tivate and mature our Impieties : We are
evil when God is good to us, and sin the
more when his favours abound ; we pro-
stitute his Mercies, and debase his Bless-
ings, and when all is serene and calm
without us, our Lusts are the more un-
governable within ; and our virtue sel-
dom thrives but under the manage and
conduct of the Rod. But *Pharoah* con-
fesses he has sinned, and the Lord is Righ-
teous ; and stubborn *Israel* inquires after
God, when he afflicts ; and the impiety,
that forbearance made bold and daring
brinks at a Storm, and in the House of
Afflictions, which is ever the best School
of virtue and goodness, men commonly
learn what nothing else can teach them :
or he has then a God to pray to, that in
the Heat of his Vanity and Excess, had
impudence enough to deny his Being ;
and that ledwiness that never had any
wounds, but its own Will, there learns
to abhor it self ; and that Virtue that
was

was cold before, that was sick and un-
 easie to its self, there requires new Life
 and Vigour, grows up into choice and deca-
 lights, and learns so to relish and enjoy
 it self, that it becomes its own reward
 and supported by its own generous Plea-
 sures a recompense to it self : why then
 should I dread a Storm, that may either
 make or confirm me good, beget or im-
 prove my Virtue ; that if it find me al-
 may make me good, or if it find me
 good, will leave me better : May God
 then make me good, by whatever way
 seems best to him ; let him give me
 a vertue, as will ride out a Storm,
 then send what he will : teach me che-
 fully to submit to the severest method
 of his Providence, and then in whatever
 way he thinks best, let his Will be done
 for if his Grace make me good, man
 never make me unhappy.

A Prayer for Friday Morning

O Eternal God, who dwellest
 in Light inaccessible, which
 mortal Eye can approach and
 yet stillest thy self a God hear
 Prayer

Part I. *Prayers for Friday.* 41

Prayer, and art always ready to bow down thine Ear to all such as call upon thee faithfully. Lord prepare mine Heart to pray, and let thine Ear hearken thereunto; give me a sense of my necessities and wants, and teach me so to ask, that the lifting up of my hands may be always acceptable in thy sight, O Lord: my Strength and my Redeemer. And since thou hast promised pardon to all that confess and forsake their Sins, be pleased to open my Eyes that I may see and mourn for all my Offences, and learn never more to behold my own Iniquities with Approbation. Take away the strength and power of my natural Corruption, redeem me from the Bondage and Captivity of my own Lusts, and let not Sin have Dominion over me, nor reign in my mortal Body. Thou, O Lord, has commanded thy servants to ask, and promised thou wilt hear when they call.

call upon thee : O Son of David have mercy upon me ; O Lord heale my blindness and obduracy, speak the Word that I may receive sight, that I may discern between Good and Evil, and see the filthiness and deformity of Sin, that I may abhor my self in Dust and Ashes, and so humble my self before thee, that the Evil may never fall upon me that my sins deserve. O thou merciful Preserver of Man, do thou spare me though I have deserved punishment and in the midst of wrath think on Mercy : pardon all my Vanities and Follies, my Lust and Passions, forgive my known, and cleanse me from my secret Sins : Let the favour of thy goodness that has defended me the past night, protect and watch over me this day, that I may run the way of thy Commandments, and do nothing but what shall be well pleasing in thy sight, through Jesus Christ our Lord, Amen.

A Prayer for Friday Evening.

O Father of Mercies, who savest
my life from destruction, and
daily crownest me with mercy and
loving kindness, who hearest the
voice of Prayers, and inclinest thine
Ear when we call upon thee: O teach
me to call upon thee as long as I
live, and so to ask in thy Sons
name, that it may be thy good plea-
sure to hear and answer all my pe-
titions. O Father of Heaven and
Earth, who knowest how to give
good Gifts to thy Children, and hast
promised to withhold no manner of
good from those that fear thee, and
that thou wilt give thy Spirit to
them that ask it: Open, O Lord, to
thy Servant that knocks, and give
to me that ask, give me thy Favour
that is better than Life; forgive me
my unrighteousness, and cover all
my Sins. O Father, I have sinned
against

against Heaven and before thee, and
am unworthy to be called thy Child
Lord make me thy Servant. O Lord
not mine Heart be enclined to any
evil thing, and let me never be oc-
cupied in ungodly Works: set
Watch, O Lord, before my Mouth
and keep the Door of my Lips
make my whole Heart to praise thee
teach me to rejoice and be glad
thee, and sing praise unto thy Name
O thou most highest. Let the Bene-
fits thou daily pourest upon me
teach me more and more to fear thy
Name; thou hast laid help upon me
that is mighty; let the mightiness
thy Kingdom be known unto men
by casting down the strong holds
Sin and *Sathan*; by putting on
the Armour of God; and enable me
to proceed from Grace to Grace
from strength to strength, till I be-
come perfect in *Christ Jesus*, and the
New Man be formed in me, which
is created after his Image in Righte-
ousness

Part I. *Prayers for Friday.* 45

ousness and true Holiness. Lord lay
not the Sin of this day to my charge,
but let that mercy that pardons Ini-
quity, Transgression and Sin, pass
by all my Offences, and accept my
thanks and praise for the mercies this
day vouchsafed to me. O prepare
thy loving mercy and faithfulness,
that they may preserve me the ensu-
ing Night; let thy hand hold me
fast, and thy Arm strengthen me,
that the Enemy may not be able to
do me violence, nor the Son of
wickedness approach to hurt me: Be
thou my God and my Father, and
my strong Salvation, and let thy
mercy be ever with me for *Jesus*
Christ his sake, *Amen.*

Saturday

Saturday.

*A Meditation on the necessity of
Holy Life.*

Religion is the method and add of Heaven to make men good vertuous, is best understood, when practised; and by the Piety it teaches best asserts and defends it self: he pleads the cause of Heaven, whose is the fairest Copy of its Piety, and the best Advocate of the Gospel, lives a pattern of that universal good it requires; and disputes best for Christianity, that is good and vertuous by its Sacred Influence and Conclusion whilst unpractised Arguments and themselves, and conclude only against the man that brings them: so that is of no value that is only fuel to its and spends in useless heats that war which should cherish a generous and full virtue, and kindle the holy ardor of the most sincere and unaffected Piety for herein God has laid the foundation of our hopes, here center all his Prece

Part I. *Prayers for Saturday.* 47

his Threats, and Promises : He gives assurance of Life and Glory, that having such Promises we should purifie our selves ; has revealed his Will, that we might know and obey it, and left his menaces on record, that the Terror of the Lord might perswade men to be good and vertuous ; and sent his Son to dye, to redeem from the power and prevalence, as well as punishment of Sin ; and surely he never intended that his Righteousness should excuse the neglect of ours ; or his being good, warrant our being ill ; that our Faith should supercede our Charity, or the hopes of mercy he has given us, encourage the Impieties he has forbid ; but he expects that that Justice which spared not his own Son, should awake us from the flattering thoughts of an escape, if we neglect so great Salvation as he tenders to us in the ways of Peace and Holiness ; that his Righteousness should teach us the necessity of our own, and therefore assures us, that he loves, assists, and owns, and will at last reward our Piety, that she might adore, and serve him here, and be glorified with him hereafter. Let then that eternal goodness be my pattern, and let me

48 *Prayers for Saturday.* Part I.

me strive to imitate that perfect Being, that I hope to adore and enjoy for ever; and my Duty be a prelude to my Reward, and a steddy and serious piety introduce me to the Joys that Time shall never end.

A Prayer for Saturday Morning.

ALmighty God, by whose power and mercy I was made, by whose mercy I have been redeemed, and by whose providence and bounty I have been hitherto preserved and provided for; in mercy look down upon me, and through him in whom thou art pleased, accept my Person and my Prayers, and my hearty Sacrifice with Thanks and praise for all thy mercies and favours vouchsafed unto me; for preserving me the night past, and for bringing me once more into thy presence, to magnifie and adore thy holy Name, for giving me so long a space for Repentance, and so many invitations to return and live; for some

th

Part I. *Prayers for Saturday.* 49

the comforts and advantages of this
Life, which thou hast so liberally
vouchsafed unto me, and for those
glorious expectations of a better. O
Lord, what is man that thou shouldst
thus be mindful of him! and the Son
of Man that thou shouldst thus regard
him! But what am I, so wretched
and miserable a Sinner, that thy mer-
cies are as constant to me as the day,
whom thou shouldst give thy Son to dye
for me, and with all the tenderneſs
and compassion of a Father invite
me to repent and live, that have de-
served nothing else but eternally to
dye; that thou shouldst follow me
with thy goodness, whilst I have pur-
sued my ruine; that thou shouldst
teach me all the Arts of Love and Wisdom
to save me from the misery that my
sins deserve, whilst I have been
making sure of my own Damnation.
So long, O blessed Father! let thy mercy
prevail, thy patience over-
come my obstinacy, and thy good-
ness

50 *Prayers for Saturday* Part I.

ness, and forbearance lead me to Repentance, and thy holy Spirit make me humble, meek, and tractable, and obedient, and so direct and guide me this and all my daies, that my Conversation may be innocent and unblameable, that I may study to do good, and through thy mercy come at last to the Joys of thy Rest, through *Jesus Christ* our blessed Saviour and Redeemer, *Amen.*

A Prayer for Saturday Night.

O Almighty and most merciful Father, to whose power and goodness I owe my Being, and all the Blessings that I enjoy: accept my thanks and praise for all the mercies thou hast this day vouchsafed to me; and teach me so to use the Blessings thou givest me here, that I may at last be fit for those which are at thy right hand for ever. Lord
forgive

Part I. *Prayers for Saturday.* 51

forgive me all that I have done amiss, particularly the Sins of this day, and for the future, teach me so to live, that by prudence and innocence, by meekness and charity, by the easiness and decency of my conversation, I may adorn the Gospel of *Christ*, and never bring a Dishonour upon that sacred name. Thou, O Lord, knowest the frailties and infirmities of humane Nature, how apt we are to repine at thy dealings with us, to envy our Superiours, to despise our Equals, and censure all : How easily a Temptation prevails upon us, how readily we yield to a lust, and are overcome by every attempt to turn us from our Duty : In pity look down upon me, and forgive me what is past, and so arm me by thy grace and assistance for the future, that I may entirely resign my Will to thine, and chearfully submit to all thy dispensations ; that I may behave my self with all due regard

52 *Prayers for Saturday. Part I.*
gard to my betters, with meekness
and condescension to my Inferiours,
and with all imaginable candour, and
charity to all; that I may walk war-
rily and circumspectly amidst the
dangers and temptations that incom-
pass me, and by patience and con-
tinuance in well doing, seek for
Glory and Honour, and Life Eter-
nal. O Lord, receive me this night
into thy protection and care, watch
over me whilst I sleep, and raise me
again in health and strength to praise
thee, through *Jesus Christ* our most
blessed Saviour and Redeemer, *Amen*

*A Letany or general Supplication to
said at any time.*

O God the Father, the Creator
and merciful Preserver of Man,
have pity and compassion on me
miserable Sinner.

O God the Son, the Saviour and
Redeemer

Redeemer of the World, have mercy upon me.

O God the Holy Ghost, by whose power and aids we are guarded, preserved, and kept, have mercy upon me.

O merciful Lord, by whose wisdom and providence all things are ordered and directed for our good; receive me into thy protection and care, and watch over me for my good, good Lord, I beseech thee.

From the Heats of Passion, from the surprize of Lust, and the uneasiness and mischief of a proud and ungovernable Spirit, good Lord deliver me.

From the murmurs and difficulties of a narrow Fortune, from the Insolencies and Vanities of Wealth, and from the designs of wicked Men, from the Snares of my own Heart, from the malice of the Devil, and an inevitable danger, good Lord deliver me.

From the withdrawing of thy Grace, and from a strong Temptation, from the sad effects of melancholy or despair, and evil Opinions, good Lord deliver me.

That it may please thee to give me an humble, thankful, and obedient Heart, a tractable Will, a quiet and easie Spirit, governable Affections, and a devout Soul, good Lord I beseech thee.

That I may study to be quiet, and do good, that I may live as becomes the Gospel of *Christ*, that I may be always under the guidance and protection of thy Grace and Providence, and with the fruits of Righteousness adorn my holy profession, good Lord I beseech thee.

That my Failings may make me more careful and vigilant, that I may still retain a penitent Heart, and due sense of my Sins, and by thy Grace live an Instrument of thy Glory, good Lord I beseech thee.

That

That I may believe all thou hast said, and do all thou commandest ; that I may fear, and praise, and adore, and love thee, and benumbed with thy Saints in Glory everlasting, good Lord I beseech thee.

That my Conversation may be easie and unblameable ; my Life holy, exemplary, and useful ; that I may so live, that I may be fit to dye, and so dye in thy Faith and Fear, that I may be ever happy with thee, good Lord I beseech thee.

O Lord hear and answer my Prayers, for *Christ Jesus* his sake,
Amen, Amen.

A Short Prayer for any Morning.

O Almighty Father, to whose goodness I owe the safety and protection of the past night, do thou vouchsafe to accept my Praises for

the same, and renew thy mercy with the day : let me as constantly share the light of thy Spirit, as that of the Sun ; let thy Law this day be my Guide, thy Power defend me, and thy Grace direct me, that every day thou addest to my Life, may make me fitter for the great Day of Accounts ; and thy Mercy for the joys of thy Rest, through *Jesus Christ* our Lord, *Amen.*

A Short Prayer for the Evening.

O Almighty and most merciful Father, who delightest in shewing mercy, and doing good ; pardon the Sins I have committed, and teach me Thankfulness for the mercies I have this day received : continue thy watchful eye of providence over me : defend me this night from all evil Accidents, Sin and danger ; refresh my Body with moderate rest and sleep, adorn my Soul with the
Graces

Part I. *Occasional Prayers.* 57

Graces of thy Holy Spirit, and save both Body and Soul in the day of our Lord *Jesus Christ.* *Amen.*

*A Prayer to be used at our coming into
Publick Prayers.*

GOOD God be merciful unto me :
in the pardon of all my Sins : let
not their guilt intercept our Prayers,
nor hinder the descent of thy Blessings ;
but do thou teach us how to ask,
and answer our petitions, for
Jesus Christ his sake, *Amen.*

*A Prayer to be used when hindred from
publick Prayers.*

O most gracious and eternal Father,
who hast promised to accept of mercy instead of Sacrifice ;
let not my absence from it, deprive
me of the Blessings of thy House,
but of thy goodness pardon my O-
mission.

mission, and let me share the benefit of thy Peoples Prayers, for *Jesus Christ* his sake, *Amen.*

*A Prayer for the Prosperity of the Church
and Religion established.*

O Blessed Father who hast brought this Nation out of Darknes into thy marvellous Light, and established amongst us thy true Religion and Worship, & by thy good Providence hast hitherto defeated the designs of all those that have conspired against it, and preserved the Church thy own right hand has planted in the Nations: do thou continue its Protector and Defender; and let no Weapon formed against it ever prosper. Let mercy and truth here meet together, let righteousness and peace kiss each other, and dwell together in our Land; and let our unprofitableness never provoke thee to take thy Gospel from us, nor suffer

Gates of Hell to prevail against thy Church establish'd amongst us ; but do thou, O Lord, be with it to the end of the World, and teach all that profess and own her Communion, never so far to distrust thy Providence, nor be misled by a mistaken Zeal, as under pretence of that, to do any thing unworthy of our holy Faith, or inconsistent with the Piety we owe to thee our God, or the Obedience we owe to our gracious Sovereign; but teach us so to live, that by meekness and charity, by loyalty and obedience, by peace and holiness, that by good works and well-doing, the world may see in our lives the Characters of that Faith once delivered to the Saints ; and in thy mercy thou mayest continue to us the inestimable Blessings of that Religion we enjoy, till all the World shall be one Fold and one Flock, under the great Shepherd and Bishop of our Soul, *Jesus Christ* our most blessed

A Prayer for a Woman with Child.

O Almighty God, who knowest
our Members yet being imper-
fect, and formest us in the Womb;
have mercy on the Fruit of mine;
give it a perfect understanding, and
perfect limbs: and when thou bring-
est it to the Birth, enable me to
bring forth: yet because in thy just
indignation against Sin, thou hast
determined that the Woman should
bring forth in Sorrow, give me
strength and patience to undergo
my doom; and let thy pity and
compassion support me under my
pangs and throws, and in thy good
time deliver me out of them; and
all for his sake who was born of a
Woman *Jesus Christ* the Righteous,
Amen.

A Thanksgiving after Child-birth.

O Father of all Mercies, and God of all Comfort, who hast heard me in the time of trouble, and been my Helper and Deliverer; vouchsafe to accept my humble thanks and praise, for this thy great goodness towards me. Let not my Joy, that a Child is born, make me forget thy goodness, who didst fashion all its Members; and however I may forget my pain, let me never forget thy mercy, but teach me so to manifest my self truly thankful, by a holy Life, that a fruitful Womb may be really a Blessing, and all that are, or shall be mine, may be thy Children, through *Jesus Christ* our Lord, *Amen.*

A Prayer for one that is troubled in mind

O Father of mercy, from whom comes every good and perfect Gift,

Gift, speak peace to my Soul, say unto it, I am thy Salvation. O Lord be merciful to a Sinner; heal my Soul that has sinned against thee! O blessed Father, suffer me not to be tempted above what I am able to bear, but with the Temptation make me a way to escape it! O contend not for ever with a poor Mortal; be not always wrath with a Soul thou hast made! O sweet Jesus that was tempted like to poor Sinners, that thou mightest be touched with a feeling of our Infirmities, and be ready to help in the time of need. O help me in my time of need! Say unto me, *thy Sins be forgiven.* Deliver me from the Snares of Death that encompass me, from the pains of Hell that take hold upon me. O be merciful unto a Soul thou hast redeemed, deliver me from thy Wrath and from everlasting Damnation.
Amen.

A Prayer against evil Thoughts.

O Eternal God, before whom all things are open and naked, who knowest my thoughts before they are formed, and art privy to the secret motions of my Heart, before they assume the turpitude of Sin: be thou pleased, that thy Grace may prevent every vicious Inclination, that may arise in my Heart, and stifle all my propensities to Sin: Speak the word, and heal the Corruption from whence they spring. Let the blessed Spirit so influence, and direct, and sanctifie all my Thoughts, that a secret guilt may not harbour there, but all my Intentions and secret purposes may be regulated by thy Will, and conformed unto thy Law, for *Jesus Christ his sake, Amen.*

Another

Another.

O Almighty and most merciful Father, who art a Seacher of the Heart, and a tryer of the Reins, and before whose Tribunal I must one day account for every Guilt that stains my Thoughts; be pleased to guide, direct and govern them, that they may not wander where they should attend thy Service; that neither envy, folly, lust, nor passion may dwell there, but they may be always righteous in thy sight, through *Jesus Christ* our Lord, *Amen.*

A Prayer before, or in a Journey.

O Almighty God, whose power rules over all, and whose providence extends it self to the whole Creation; receive me into thy protection and care, and give thy Angels charge to keep me in all my way.

Part I. *Occasional Prayers.* 65

Deliver me from the snares of wicked men, that may purpose to overthrow my goings : Bring both my Soul and Body safe to the place where I would be, and let no evil befall me in my way. O preserve my goings out and my comings in henceforth and for ever more, *Amen.*

A Parents Prayer for Children.

O Blessed Father, whose Gift and Heritage Children are, in mercy look down on mine ; make them thy Servants ; be thou unto them a God and a Father, and show them thy Salvation. Teach them to fly youthful lusts, and so to live, that out of their Lives thou mayest perfect thy own praise : make them holy and innocent, harmless and unblameable ; guide them with thy Council, keep them in thy ways, and let them never depart from thy Statutes. O suffer them to come unto, thee,

thee, and forbid them not, but make them a part of thy Kingdom here, and receive them into thy Glory hereafter, for *Jesus Christ* his sake, *Amen.*

A Prayer for a sick Friend by a particular person.

O Father of mercies, who hast commanded us to pray one for another, and promis'd that the Prayer of the Faithful shall prevail: O Lord let my Prayer enter into thy Ear and do thou hear me sinful Dust and Ashes, in the behalf of thy Servant which labours under thy hand. thou merciful Preserver of Mankind preserve him in this time of trouble from all discontent, murmuring, and impatience; and in meekness teach him to possess his Soul, though the snares of Death encompass, and the pangs of Hell take hold upon him. O speak peace to his Soul! Bid it

Part I. *Occasional Prayers.* 67

of good cheer, thy Sins are forgiven, and say unto it, I am thy Salvation: wash it in the blood of thy Son, cleanse it from all unrighteousness, and whensoever thou receivest it, receive it into the Mansions of bliss and joy prepared for those that love and fear thee. But with thee, O Lord, there is nothing impossible, and if thou wilt but speak the word, thy Servant may be healed. O speak that comfortable word! and when he is made whole, teach him to sin no more, least a worse thing come unto him; but make him thy Servant, and show him thy Salvation; give him ease under, or enable him to support all his Sufferings, and whether he live or dye, make him thine; heal his body, pardon his Sins, and save his Soul, and all for thy mercies sake in *Jesus Christ* our Lord and Saviour, *Amen.*

*A Prayer to be said for a sick Child by
a particular person.*

O Holy *Jesus*, who didst vouchsafe to be born of a Woman, and consecrate the infirmities of Childhood: Lord, speak the word that this Child may be healed. O let it live to praise thee! But if it be thy pleasure to take it to thy self, Lord be it according to thy Will: let not mine, but thy will be done. Teach me patience, humility, and submission, and then Lord do thou whatsoever shall seem good unto thee: only let the Child thou takest from me be taken into thy Arms. O suffer it to come unto thee, and forbid it not! but let it be one of thy Kingdom to all Eternity, and so prepare me to follow, that we may meet together in a joyful and glorious Resurrection, through *Jesus Christ* our Lord, *Amen.*

*A Prayer in time of Sickness to be used
by the sick person.*

O most merciful and Almighty Father, who art able to make dry bones live, to shew thy loving kindness in the Grave, and make the dead rise up again to praise thee, and from whom alone comes Health and Salvation. O thou great Physician of Soul and Body ! who healest all our Maladies, and forgiveest our Sins, be thou graciously pleased to speak the word that thy Servant may be healed : Heal my Soul, and then if it be thy good pleasure, my Body also. Forgive the Sins that provoke thy Wrath, and then stop the hand of the destroying Angel : prolong my day of Repentance, and let every minute thou addest to that, make me fitter for the day of Account. Let my patience be as great as my pains, and thy compassion and
Grace,

Grace, sweeten, and sanctifie all my sufferings ; take away the Sin that gives a sting to Death, and let not the Grave boast a Victory ; and for his sake that took away the Sins of the World, let my many and crying Sins be freely and fully pardoned ; that if thou thinkest fit to restore me to my Health, and prolong my days in the land of the living, I may praise thee for thy goodness, and declare the Wonders thou dost for the Children of Men : But if the last sands of my Glas are running, and Death is at the Door, I may pass from Death to Life, and through the Grave to the Joys of thy Rest ; and with him that dyed live for ever, *Jesus Christ* our only Lord and Saviour, *Amen.*

*A Thanksgiving after recovery from
Sickness, to be said by the person re-
stored to Health,*

O Lord, who hast chastened and corrected me, but not given me over unto death; and so wrought for thy name sake, that I am now alive to praise thee: O teach me to declare thy works, and from day to day to tell of thy Salvation; that I may daily honour thy Name, and preserve thy Goodness in everlasting remembrance, that has raised me up from the gates of death, and once more restored the voice of Joy and Health to my Dwelling. O kindle in my Soul the most sincere and holy Love! Raise my heart to the highest pitch of Gratitude; and whilst I have a Being, teach me to praise thee with joyful Lips. O let thy loving Correction make me great in thy Favour! and teach me never more to sleep

sleep in Security and Sin. O let it be good for me that I have been afflicted, by teaching me from thence, to learn that my days are but a shadow, and my years as nothing, and in my best estate I am altogether vanity; that I may wait all the days of my appointed time, till my Change shall come; and be ready at whatsoever hour my Lord shall call: And that thy Scourge may prepare me for thy Love, and thy Correction fit me to be received into thy Arms. Teach me to abhor my own Iniquity, and raise my Affections beyond the Vanities of the World, that I may love Thee above all things, my Neighbour as my self, and do good unto all Men; and let thy Angels keep me in all thy ways, that whatsoever I do I may do all to thy Glory. Let Grace increase with my Strength. Let my delight be in thy Law, that I may be exemplary in my Life, and my Light may shine before men, the living

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living I may live in thy fear, dying
I may die in thy favour, and rest for
ever in the felicities of thy chosen,
through Jesus Christ my Saviour and
Redeemer, *Amen.*

*A Prayer to be said by a Sick person be-
fore he receives the blessed Sacra-
ment.*

O Almighty God, who hast num-
bred my months, and determin-
ed my days, and now layest thy
hands upon me that I may remember
my latter end : O Lord improve the
mercies of thy Rod, and prepare
me for the period of my life, that is
hasting by like a Shadow, and like
a Dream when one awaketh. O
Lord in my flesh there dwells nothing
but evil, there is no sound part in
my Body ; I am nothing but Wounds
and Bruises and putrifying Sores, and
the thoughts of my heart have been
D only

only evil, and that continually. O how often have I slighted the tender offers of thy mercy! how often have I turned my back upon the Sacred Ordinance in remembrance of thy Son, or rose from thence to return with greediness to my former sins: But now thou hast brought my sins to remembrance, my iniquities go over my head, and are like a foreburthen too heavy for me to bear; but with thee O Lord, there is nothing impossible, if thou wilt thou canst make me clean. Good Lord speak the word, that thy Servant may be healed! heal all my maladies and forgive my sins; receive a prodigal into thy Arms; make me worthy to taste of thy Supper, and cast not forth a sinner that comes unto thee. O Lord send down thy help from above, to create a clean heart, and renew a right spirit within me: purge me that I may be clean, give me a Repentance never

Part I. *Occasional Prayers.* 77

to be repented of, and such a Faith as works by Charity; and let thy Charity teach me to forgive my Enemies, to bless them that curse me, and pray for those that despitefully used me, that thus cloathed with the Graces of thy Spirit, I may be fit for the Supper of thy Son, and gather a double portion of thy Heavenly Manna before my approaching day of rest. All which I humbly beg for *Jesus Christ* his sake my blessed Saviour and Redeemer, *Amen* & *Amen*.

Prayers to be said in the time of Sickness by the sick person.

For Acceptance.

Lord turn thee, and have mercy on me, for I am desolate, and in Misery! O God make haste unto me, thou art my Helper and

Deliverer, make no long tarrying, O my God ! Hear my crying, O God, give ear unto my Prayer ! for thou art God alone, and none can deliver as thou dost : O let my Prayer enter into thy Ears.

Confessing Gods Providence and Justice in afflicting.

O My God, 'tis thy hand that has laid trouble upon my Loins
'Tis thou that chastenest and correctest man for Sin, and afflictions rise not out of the Dust. O how just mightest thou have chang'd thy Rod into a Scorpion, and my light affliction into everlasting Burnings ! how dreadful had been my Doom hadst thou entred into Judgement with me, and rewarded me according to my deservings !

Confession of Sins.

O Blessed Father, how often, and how long have I sinned against thee! my Sins are all in thy sight, and mine Iniquities are not hid from thee; thou canst tell over all my back-slidings, and call my Sins by their Names, for they are all open and naked in thy sight! O whither then shall I go from thy presence, whither shall I fly, or what shall I do? If I take the Wings of the morning, they cannot carry me from thy Spirit, or my own Conscience: nor is there any Darkness or shadow of Death where I may hide my self! O how often have I stopped my Ears when thou didst call me to Repentance, and how just would it be with thee to mock now my Calamity is come.

Deprecating punishment.

O Remember not against me my former Iniquities, help me, O God of my Salvation, for the Glory of thy Name! O suffer not thy whole Displeasure to arise, but deliver me, and purge away all my Sins, for thy name sake; let not Death be their Wages, nor Hell their Portion!

For pardon of Sin.

O Blessed Jesus, who camest on purpose to seek and save that which was lost! O blessed Father, that wouldst have all men come to Repentance, and none to perish, be merciful to a Sinner. O be merciful to my Sin, for it is great! Blow out my Transgressions as a Cloud, wash me in that Fountain opened for Sin and uncleanness; and justify me freely through the Redemption

the

that is in *Jesus Christ* : O say unto my Soul, thy Sins be forgiven thee, and I am thy Salvation !

A Prayer for Holiness.

O Thou that art the God of all Flesh, there is nothing too hard for thee ; O say unto me, I will be thou clean ! and be it unto thy Servant according to thy word : redeem me from all Iniquity, and sanctifie me throughout ; and with the blood of *Jesus Christ* purge my Conscience from dead works to serve thee the living God.

A Prayer for true Repentance.

O Holy Father, give me a Repentance never to be repented of ! put thy Laws into my Heart, and write them upon my Soul. O do thou turn me that I may be turned ; draw me, that I may run after thee ;

D 4 give

give me an Heart of Flesh, and out of a Stone raise up a Child to Abraham! O teach me to abhor my own Iniquities, and let it be my meat and drink to do thy will!

For Faith, Hope, and Charity.

Lord I believe, do thou help my Unbelief; give me a Faith strong and stedfast; let it work by Love, and bring forth Fruits meet for Repentance. O thou that art the hope of all the ends of the Earth! be thou my Hope: let my Hope be in thee; and let it be such as will purifie from all filthiness both of Flesh and Spirit.

O thou God of Love! take from me all Rancour and Malice, give me Brotherly Kindness and Charity: give me a Heart tender and compassionate, and teach me to love my Brother as my self, my God above all things, and let my Charity be such as will never fail.

For

*For removing the Suffering, or patience
under it.*

O Bleſſ'd *Jeſus* that art touch'd
with the ſenſe of our Infirmi-
ties! take this Cup from me, never-
theleſs not my will, but thy will be
done: and if it cannot paſs from
me except I drink it; O merciful
Jeſus! give me patience whiſt I
taſt the bitter Cup; remember thy
Agonies, and pity mine: And tho'
my Soul be ſorrowful unto Death,
be thou ſtill my God; leave me
not, nor forſake me. O be thou
my Comforter, and help me in the
needful time of trouble.

For Recovery.

O Thou that art the God of Health
and Salvation, reſtore the voice
of Joy and Health to my Dwelling,
that I may come into thy Gates
D 5 - with

with Thanksgiving, & into thy Courts with Praise. O let me live to praise thee in the great Congregation, and tell how great things thou hast done for my Soul.

For a sanctified use of Afflictions.

O Merciful Father, who scourgest those thou lovest, and chastisest those thou wilt receive; let thy loving Correction purge out all my Dross, and make me great in thy favour. O let me learn thy Statutes in the School of Affliction, and let it be good for me that I have been afflicted: Let thy Hand awake me from my Security in Sin, let it teach me to call my own ways to remembrance, and turn unto thee, O Lord, to remember my latter end, and know, that in my best Estate I am altogether Vanity. Let the remainder of my Life be thine, and let nothing separate me from thee.
 Love

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Love and Service. But let the little time thou art pleased to spare me before I go hence and be no more seen, make me ready whensoever my Lord shall call.

For preparation for Death and Judgement.

Good Lord have mercy upon me, fit me for the great and dreadful Day, prepare me for that account I am to give; and because I cannot answer thee one of a Thousand, O let thy Son's Merits plead for me, and accept his Sufferings as a Propitiation for my Sins: in him be thou well pleased, make me ready to go down to the Gates of the Grave, that when I shall no more see the Inhabitants of the World, and remain no longer in the Land of the Living, and have finished like an Hireling my Day, I may be blessed

fed in the Felicities of thy chosen; and with thy holy Saints and Angels bless and praise thy Holy Name for ever and ever. O Lord, hear my Prayers, and let my Cry come unto thee for *Jesus Christ* his sake my blessed Lord and Saviour, *Amen.*

Who hast taught me to pray for what thou knowest needful for me, saying, *Our Father which art in Heaven, hallowed be thy Name, &c.*

[*When you have little hopes of recovery, you may add*]

Blessed Father, who didst frame me in the Womb, and knowest all my Members yet being imperfect, and hast appointed that when the Body turns to dust, the Spirit should return to the God that gave it: O Lord into thy Hands I commend my Soul, thou gavest it, and it is thine! O Lord receive thy own, thou madest it; O reject not the works of thy own Hands! 'tis thine by purchase, O do thou receive what thou

thou hast redeemed ! O Lord thou
God of Truth. O my Redeemer,
thou wast dead and art alive, and
livest for ever ! O say unto thy Ser-
vant, be of good chear, thy sins are
forgiven thee ! In thee I trust, let
me never be confounded. O make
my Death pretious in thy sight, and
number me with thy Saints in Glo-
ry everlasting. Come, Lord Jesus,
come quickly ; O receive my Spirit,
and let it be with thee, O Christ,
Amen & Amen.

*I therefore divide the foregoing Prayer,
because the weakness of some persons
will not permit a continued Prayer,
and that the sick person may most
frequently use such parts as his Dis-
cretion shall direct.*

A

A Prayer to be used by the Friends of the Sick when there is no hope of Recovery, or if strength will permit, by the sick person.

O Father of Mercies, receive a sinner to thy Arms! O thou great Bishop of Souls, receive thy servant's Soul. O thou great Shepherd of Israel, receive a sheep of thy own Fold! O blessed Comforter, comfort the Image of Christ in thy servant's Soul, make supplications for it, and perfect in it the works of Grace, of Faith, and Repentance of Love, and holy Obedience, and let there be nothing wanting to fit it for everlasting rest, with the Souls of just men made perfect.

O God that formed it, have mercy upon it! O God that made it, do thou be pleased to save it! O blessed Jesus, that didst dye to save Souls, have mercy upon thy servant.

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O Holy Ghost, that hast sanctified it, suffer it not to perish ! O God most holy, O Lord most mighty, O holy and merciful Saviour, deliver it from the bitter pains of eternal Death, and receive it into thy Arms, O blessed *Jesus* our only Saviour and Redeemer, *Amen.*

A Prayer for the 30th. of January.

O Most just and holy God, who hast visited us for our sins, and scourged us for our Iniquities, and poured out the Viols of thy wrath upon this sinful Nation ; in mercy look down upon it, and spare us when thou makest Inquisition for Bloud : Let not that of this day be required at our hands, nor the bloud of that blessed Martyr be upon us or our Children ; but do thou spare though we deserve punishment, and in thy wrath think upon mercy :
pardon

pardon our many and crying sins, and let not the judgements fall upon us which they deserve, but spare us, Lord, most holy, O God most mighty, and deliver us from the bitter pains of eternal Death. O thou God of mercy, have compassion on the People of these Kingdoms; bless every one of them, in turning them from their Iniquities: Let Temperance and Charity, let Peace and Holiness, and Loyalty, meet and dwell together in our Land, and be thou our Saviour and our God, and shew us thy salvation. Bless me also, O my Father! and hearken not to my sins that cry for vengeance; let their guilt never draw down thy anger upon this Kingdom, but hearken to the blood of thy Son which cries for Mercy, and teach me and all the People of this Kingdom to render unto *Cæsar* the things which are his; and to pay all due Obedience to our Sovereign, submitting

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to the higher Powers, not only for Wrath, but for Conscience sake, and let the guilt of Rebellion or Bloud never more be upon us, and all for his sake who dyed for Sinners, *Jesus Christ* our Lord and Saviour, *Amen.*

A Thanksgiving for the 6th. of February, being the Kings Day, or a Prayer for the King.

O Almighty God, who hast defeated the Malice and Designs of all the Enemies to this Monarchy, and brought our Sovereign Lord the King in Peace and Honour to the Throne of his Fathers, thy Holy Name be blessed and praised: Continue thy especial Care and Providence over him, and make him a Father and a Blessing to these Nations: Give all his Subjects a due sense of that Obedience they owe to him; and let no Design prosper against

against him ; but continue to these Kingdoms, the Blessings they enjoy under his Government ; and by a steady and unshaken Loyalty, and chearful subjection, teach us to manifest our selves thankful for them: protect his Person, direct his Councils, and with Victory and Success crown his Arms ; and after a long and happy Reign, crown him with Glory and Immortality, for *Jesus Christ* his sake, *Amen.*

A Thanksgiving for the 5th. of November.

O Almighty God, who didst in a wonderful manner discover and disappoint the secret Machinations of wicked men against this Church and Kingdom ; and bring to shame and justice, the Authors of that black Design : let the Imaginations of such men never better prosper ; but let their

their wickedness fall upon their own Heads, and their mischiefs return in shame and confusion on themselves; and to thy Name be eternal thanks and praise for this thy great mercy and deliverance: and do thou, O Lord, that hast hitherto been good to us, beyond our hopes, and poured down thy Mercies upon us, when we could expect nothing else but the severities of thy Justice: Continue thy Favours to this Church and Kingdom, and give us all a due sense of thy mercies, that we may ever be shewing forth thy praise from Generation to Generation through *Jesus Christ* our Lord, *Amen.*

A Prayer for the peace of the Church and State.

O Most holy Father, who art the Author and God of peace and love, infatuate the Counsels of all
such

such as would embroyle this Church and Kingdom, and defeat the designs of all those that promote divisions or sedition: Open the Eyes of those poor misled People that have been abused by the pretences of Religion and Liberty: make them sensible of the black design concealed under those sacred Names; and teach all the people to study to be quiet, and do their own business; to love and pray for **Peace**; to lay aside heat and passion, and to join together in the same mind, and in the same judgement: Let there be peace within our Walls, prosperity within our Palaces, and do thou prosper those that study and pray for the Peace of our *Jerusalem*, and all for his sake who is the Prince of Peace, *Jesus Christ* our blessed Saviour and Redeemer, *Amen.*

A Thanksgiving for the 29th. of May.

O Almighty God, who by thy wonderful Providence didst restore our late dread Sovereign to his Kingdom, and thereby deliver us from the miseries of Anarchy and Confusion, and settle this Church and Monarchy upon the foundation of Piety and Justice : restoring our Sovereign to his just and undoubted right, and us to the blessings of Religion, and the felicities of a just, wise, and easie Government. O Lord make us all sensible of thy great goodness to us herein : and teach us to manifest our thankfulness for the same, by living in all Piety and Devotion to thee our God, and all due Obedience to our Sovereign Lord the King, and studying to promote Peace and Holiness, Charity and Justice amongst men ; and let thy present favours fit us for those which
are

are Eternal, through Jesus Christ our Lord, *Amen.*

*A Prayer for the Second of September,
being the Fire of London.*

O Almighty God, who hast in many and extraordinary ways punished this sinful Land ; and didst in the dreadful Fire testifie thy wrath and indignation against us, and punish the sins of this wicked Nation ; O Lord, do thou teach us to see the things that belong to our peace, before they are hid from our eyes ; and let thy judgment imprint upon us such a sense of our manifold provocations and impieties, that we may amend our ways, and doings, and turn unto the Lord our God, and thy anger may cease from us. O good God ! do thou put a stop to the prevailing Luxury and Prophaneness, and revive amongst us such a spirit of Pie-

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ty and Devotion, that our Lives may be agreeable to the purity of that Religion thou hast established amongst us; and we may at last receive the end of our hopes, the salvation of our Souls through Jesus Christ our Lord, *Amen.*

A Prayer in the time of any common Affliction or Calamity on the Kingdom.

O Almighty God, who in thy Justice hast laid thy afflicting hand upon us, and justly punished our crying Sins; in thy mercy look down upon us: give us a true sense and hearty detestation of all our impieties; and let thy rod correct us to amendment, and our repentance remove thy Judgment, and fit us for thy pity and compassion. O turn us good Lord, and let thy anger cease from us! and till thou thinkest fit

fit to remove thy Rod, give us patience under it, and better us by it; and in thy good time deliver us from it: for his sake who suffered for us, Jesus Christ the Righteous, *Amen.*

A Servants Prayer.

O Almighty God, who in thy wisdom hast made different ranks of Men, and givest blessings suitable to every state and condition: look down upon me, and give me grace with patience and diligence, with fidelity and chearfulness, in that state of life in which thou hast placed me to do my duty: and do thou at last receive me among thy faithful Servants, for his sake who took upon him the form of a Servant, Jesus Christ, *Amen.*

*A Prayer for the Catholick Church,
and all Christians of whatever
Communion.*

O Almighty God, who in thy just Judgments has permitted some of the once flourishing Churches of *Christ* to be trodden down by the common Enemy of the Gospel; and others to fall into Errours; and many Divisions to arise amongst the Professors of thy Holy Name; in thy good time have mercy on thy Church; heal all her Breaches, and unite all *Christendom* into one Fold under the great Shepherd and Bishop of our Souls, *Christ Jesus*. O do thou arise and have mercy upon *Sion*, and let our Heats and Animosities never bring a scandal upon our Holy Faith; but teach us Charity, and Compassion one towards another, and do thou pitty and forgive us all; and however distain, and
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irreconcilable our Opinions, and outward Communion may be, yet do thou unite us in the Bonds of Charity and Holiness, and teach us to pity and forgive, and pray for one another; and do thou hear us all, for his sake who is our Mediator and Advocate, Jesus Christ our Lord, *Amen.*

A Prayer for Enemies.

O Almighty God and most merciful Father, who hast Compassion upon all men, and hatest nothing that thou hast made; who sendest thy Rain upon the Just, and upon the Unjust, and art merciful to the Evil as well as Good; forgive and turn the Hearts of all my Enemies. O most holy Jesus, who diedst for thy Enemies, and didst lay down thy Life to make their Peace, through the Bloud of thy Cross, and reconcile

ciled us to our God, and one to another ; do thou do Good to them that hate me, bless them that curse me, and be merciful to them that have reproached or despitefully used me : Do thou forgive, and teach me heartily to forgive them too, and so to overcome Evil with Good, that I may be the Child of my Father which is in Heaven, and receive the Blessing of the Merciful, in thy Glorious Kingdom, O blessed Jesus, my only Saviour and Redeemer, *Amen.*

A Prayer for all Dissenters.

O Most Holy Father, who in thy Wisdom didst foresee that an Enemy should sow Tares in thy Field, and Divisions come, and yet in thy Justice hast pronounced a Woe against them by whom Offences come : have Pity and Compassion on the poor misled People in

these Kingdoms ; forgive all they have hitherto done amiss ; and for the future open their Eyes that they see the Ways of Truth and Peace : Take from them all Prejudice and Passion, all Wilfulness and Carnal Ends ; and so direct and guide those thou hast appointed to watch over their Souls, that by their Piety and their Prudence, their Patience and Tenderneſs, they may be brought into the Boſom of the Church ; and we may be joined together in the ſame Mind, and in the ſame Judgement ; and all as one Man unite to ſtem the Tide of Irreligion and Prophaneneſs ; and ſo live together in Peace and Piety, that as we have but one Faith, and one Lord, ſo we may have but one Heart and one Way ; and at laſt obtain the end of the ſame common Hope, the Salvation of our Souls ; and all for his Sake, who is the Prince of Peace, and Great Shepherd and Biſhop of
our

our Souls, Jesus Christ our blessed Saviour and Redeemer, *Amen.*

A Prayer for Patience and Content.

O Almighty and most merciful Father, who by thy Providence dost wisely order all things for the Good and Welfare of Mankind, and dost dispense thy Mercies and thy Judgments as seems to thee most expedient to that great End, placing every one in such Circumstances as thou knowest best and fittest for them: Teach me perfectly to resign my self to thy will; and not only without murmuring, peevishness, or repining, to submit to thy Disposal; but with Patience and Content, to acquiesce in whatever Tryal or Condition thou hast ordered or appointed for me; that at last, through his Merits who hast suffered for us, leaving us an Exam-

ple that we should follow his Footsteps ; I may attain to the Resurrection of the Just ; and having submitted to thy Will here on Earth, may with thy Holy Angels eternally do thy Will in Heaven ; and with them adore and praise thy Name for ever and ever, *Amen.*

A Prayer for Repentance.

O Almighty and most merciful Father, who wouldst not the Death of a Sinner, but rather that he should repent and live ; and hast commanded all Men every where to repent ; have Mercy and Compassion on me, sinful Dust and Ashes: Teach me to call my own Ways to Remembrance, and with Sorrow and Indignation to look back on my past Iniquities, and mourn for them. The Hearts of Men are in thy Hands, O Lord ! and thou turnest them where thou

thou wilt; O do thou create a clean Heart, and renew a right Spirit within me! Give me a true Sense of, and a hearty Detestation of all my Sins; teach me sincerely to resolve against them, and give me Grace to be true to my Resolutions; and let my Repentance be such, as is never to be repented of; a Repentance to Salvation: And all for his Sake in whose Name thou hast commanded Repentance and Remission of Sins to be preached to all Nations, Jesus Christ my blessed Saviour and Redeemer, *Amen.*

A Prayer for Holiness.

O Most Holy and Eternal Father, who art of purer Eyes than to behold the least Iniquity with Approbation; and hast declared, that without Holiness no Man shall see the Lord: do thou purge me from

all Filthiness both of Flesh and Spirit ; teaching me to deny all Ungodliness and worldly Lust, and to live righteously, soberly, and godly in this present evil World. O make me holy in all manner of Conversation! and holy as thou art holy ; and so to live before thee in Holiness and Righteousness all my Days, that at last with thee, O most holy Father! I may receive the Fruits of Holiness; and with them that by well doing, seek for Glory, and Honour, and Immortality, Eternal Life ; and all for the Sake of thy Holy Child, Jesus Christ the Righteous, *Amen.*

A Prayer for Faith.

Almighty God from whom comes every good and perfect Gift, and who art the Author and the Giver of every good thing: do thou purge out my Diffidence and Infidelity:

lity ; strengthen and encrease my Faith ; let it be vigorous and lively, and let it work by Charity ; let it influence my Life and Practice ; and teach me so stedfastly to look up to the Author and Finisher of my Faith, that I may chearfully run in the ways of thy Commandments, and diligently keep thy Statutes ; and at last be happy among them that believe, and be received with thy Faithful Servants into the Joys of thy Rest, through Jesus Christ our Lord, *Amen.*

A Prayer for Grace.

O Most merciful Father, who knowest me to be set in the midst of so many and great Temptations, that by reason of the Frailty of my Nature, I cannot always stand upright ; and hast promised to give thy Spirit to them that ask it : O Lord let thy

Grace be sufficient for me ! Manifest thy Strength in my Weakness ; and in all Tryals and Temptations let thy Grace be present with me, that when I am tempted I may not fall, but through thy Assistance escape the Snares of Sin and Folly ; and so run the Race that is set before me, that I may at last obtain the Crown of Righteousness ; all which I humbly beg for his Sake, who is the Son of thy Love, Jesus Christ my Lord and Saviour, *Amen.*

A Prayer for Content in, and a right use of Prosperity.

O Almighty God, who knowest how uneasie we are in the midst of Plenty ; how ready to murmur even in the possession of all Temporal Blessings ; and when thy Providence is most indulgent towards us, to create to our selves Occasions to complain.

complain: Do thou, O Lord, remove from me all Pride and Peevishness, all Uneasiness and Discontent; sweeten my querulous Nature, and add to thy other Blessings, a Spirit serene and easie, humble and contented; and let thy Grace teach me how to abound, to be chearful and thankful in the Enjoyment of the Blessings thou bestowest upon me; and so to use them, that they may make me such Friends as will never fail, and fit me for the everlasting Possession of true Riches in Bliss, and Glory, through Jesus Christ our blessed Saviour and Redeemer, *Amen.*

A Prayer for Temperance.

O Most Holy and ever blessed Jesus, who hast consecrated the Infirmities of humane Nature, by taking upon thee our Flesh; and not only taught us by thy Example

to

to govern our Passions, and bound our Appetites, but promised to assist in well-doing all that call upon thee: Help me, I beseech thee, for the Glory of thy Name; and so constantly protect me by thy Grace and Goodness, that no Temptation may betray me to Intemperance; that my Table may never become a Snare to me; nor the Indulging of my Appetite destroy that for which Christ dyed; but give me a perfect Conquest over my Appetite, and reach me to live up to the strictest Rules of Temperance, that no Disorders of Body or Mind may ever prejudice my Health, or stain my Innocence; but that in my Body and my Spirit, which are thine, I may glorifie thee, O blessed Father, through Jesus Christ our Lord, *Amen.*

A Prayer for Meekness and Humility.

O Most merciful Father, who knowest the Vanity and Infirmities of humane Nature, and dost promise to pitty and forgive them: Have Mercy on me, vain Dust and Ashes, and forgive all my Vanity and Ambition: Let not the Reputation, or Opinion of any thing that is great or good in me, puff me up, or make me insolent and uneasie to the meekest Person; but do thou, O blessed Father! who puttest a Value on the Ornament of a meek and humble Spirit; subdue every proud and aspiring Thought, and teach me to learn of him that is meek and lowly, and find Rest to my Soul from all those uneasie Vanities that attend on Haughtiness and Ambition: And all for his Sake, who was the great pattern of Meekness and Humility, Jesus Christ the Righteous, *Amen.*

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A Prayer for Chastity.

O Most holy Father, who art of purer Eyes than to behold the least Iniquity with Approbation, and commandest that we should be pure as thou art pure : do thou purifie me from all Filthiness both of Flesh and Spirit ; let no Uncleaness pollute my Body ; no Lust defile my Soul, but let my Body be holy and undefiled, as the Temple of the Holy Ghost ; and my Soul pure from every unclean Thought and irregular Desire ; and all my Words and Actions modest and innocent ; and teach me so entirely to conform to the strictest Laws of Chastity, that at last with those that have kept themselves unspotted from the Defilements of the Flesh, I may be a Follower of the Lamb for ever and ever, *Amen.*

A Prayer for Charity.

O Blessed Father, who didst so love the World as to give thy Son for it! O blessed Jesus, who didst so love thy very Enemies, as to dye for them! O blessed Spirit, whose Fruits are Peace and Love; take from me all Rancour and Malice, all Hatred and Bitterness; and pour into my Heart that most excellent Gift of Charity; teach me to overcome Evil with Good, and let my Charity be such as will never fail, but fit me to adore, and praise, and love thee for ever and ever, *Amen.*

A Prayer for any Married Person.

O Most holy Father, who in Paradise didst appoint & consecrate the conjugal State; bless thy Servant to whom that holy State has obliged
me

me in the Sacred Tyes of Love and Duty : Teach us mutual Forbearance, and Tenderneſs, and Kindneſs to one another ; and let a perfect Harmony and Agreement of our Affections, be the Evidence, that by that holy State thou haſt made us one : Bleſs us together with all Spiritual and Temporal Bleſſings ; forgive all our Failings and Infirmities, and let the moſt ſincere and ſacred Love ſweeten and endear the Cares that attend that State of Life, and fit us to be ever happy with the God of Peace and Love, through Jeſus Chriſt our Saviour, *Amen.*

A Prayer for any unmarried Perſon.

O Almighty God, who in thy Wiſdom doſt proportion and adopt thy Mercies to the Wants and Neceſſities of Men : Do thou, O Lord ! who knoweſt what Dangers and Temptations

Part I. *Occasional Prayers.* 115

Temptations attend every State, and what Blessings are most needful for it; in thy Mercy bestow upon me whatever in thy Wisdom thou knowest most needful; let no Temptation befall me, but what thou wilt enable me to bear: Sanctifie my present State and Condition, and teach me to live in it as becomes the Gospel of Christ; let my Conversation be innocent and prudent, my Reputation untainted, and my Life unblameable: Teach me to be contented in whatsoever State I am; let my Demeanour be easie and chearful, free from Sowness and Disdain, from Pride and Vanity, from Lust and Folly; and preserve me chaste and holy, innocent and undefiled; and all for his Sake who is the Lamb without Spot and Blemish, Jesus Christ the Righteous, *Amen.*

A Prayer in the time of Affliction.

O Most just and holy God, who has taught us that Afflictions rise not out of the Dust, but are ordered by thy Wisdom, and directed by thy Providence; in thy Mercy and Compassion look down upon me, poor Dust and Ashes, labouring under thy afflicting Hand; give me Patience under it, and let thy Mercy support me whilst I smart under the Terrors of thy Wrath and Justice; and thy Grace be sufficient for me, teaching me entirely to resign to thy Will; and let thy blessed Spirit so direct and guide me in calling my Ways to Remembrance, that I may find out the accursed thing that has provoked thy Wrath and Indignation against me; and so strengthen me, that I may hate, and abhor, and cast from me my dearest Follies, and forsake my beloved Impieties, and

thy Anger may cease from me. O thou that killest, and makest alive ! hear my Prayer, forgive my Sin, and turn thine Anger from me, for his Sake in whom thou art well pleased, thy beloved Son, Jesus Christ our Lord, *Amen.*

A Prisoner's Prayer.

O Most holy God, who dwellest in Light inaccessible, yet humblest thy self to behold the Condition of the most miserable Creatures ; with an Eye of Pitty and Compassion look down upon me ; sanctifie to me this my sad and afflicted State ; give me Patience to undergo it, and deliver me from it in thy good and appointed time : Let thy Wisdom so direct and guide thy Rod, that this Suffering may teach me with Sorrow and Regret to reflect on my past Sins and Follies, and unfeignedly to abhor and forsake them, and
by

by true Repentance make my Peace with Heaven ; that it may be good for my Soul that my Body has been afflicted, and this light Affliction may work for me a far more exceeding and eternal weight of Glory. I confess, O Lord, 'tis just with thee thus to deal with me for my Sins, and reward me for my past Iniquities ; but with thee, O Lord, there is Mercy : O let that Mercy triumph in my Pardon and Remission, and reward me not according to my Iniquity ; but save and deliver me, and make haste to help me, O God my God, *Amen.*

A Prayer for a Person condemned to dye.

O Most just and holy Lord God, who bringest to light the hidden things of Darknes, and by thy just and wise Providence, dost bring Sin to Shame and Punishment, fre-
strating

Part I. *Occasional Prayers.* 119

strating the Hopes of Wicked Men,
visiting their Sins upon them in this
present Life, that thou maiest deter
others from the Evil of their Ways,
and save their Souls in the Day of
our Lord Jesus : O Lord, in Mercy
look down upon me a wretched and
miserable Sinner, who come before
thee to confess thy Justice, in making
me a sad Example to others. 'Tis
just, O Lord, thus to deal with me
for my Sins. Nay, O Lord, I must
with Sorrow and Shame confess, it
would be just with thee, should
Death Eternal be the Wages of my
Sins, and everlasting Sorrow the Re-
compence of my Iniquity : O Lord,
I have slighted thy Mercy, and what
can I expect, but to be an everlasting
Sacrifice to thy Justice : I have stopt
my Ears when thou hast called me to
Repentance ; O how just would it be
now with thee to stop thine, & not to
hear me in this my Day of Trouble !
how oft have I made a Mock of thy
tender

tender Offers of Grace and Mercy !
O how just would it be with thee to
mock now my Calamity is come up-
on me ! How have I hardned my
Heart notwithstanding all thy Im-
portunities to repent and live, still
going on from one Wickedness to
another, with Greediness acting
ever the Works of Darknes, and
even hating to be reformed ; and
what can I expect but that thou
shouldst deal with me according to
my Sins ? and how sad and deplora-
ble would be my Estate, shouldst thou
reward me according to my Iniqui-
ties ! But with thee, O God ! there
is Mercy, and thou willest not the
Death of a Sinner, but rather that
he should repent and live. O God
the Father of Heaven, O God the
Son Redeemer of the World, have
Mercy upon me a Sinner, otherwise
miserable to Eternity. O God, that
so loved the World, that thou gavest
thy Son for the Redemption of it ;
let

Part I. *Occasional Prayers.* 121

let me not perish, O most holy Jesus! that camest on purpose to call Sinners to Repentance, and sheddest thy Bloud for the Remission of Sins, have Mercy upon a poor Wretch that deserves eternally to die: Pardon and forgive me, and let me find Mercy in this my time of need: Pardon my wilful, and my heedless Follies, my Errours and my crying Sins, particularly that for which I am to die [*here mention your Sin for which you are to suffer, and particularly ask God's pardon for it, and then proceed*] O Lord, thou God of Mercy, have Pity on the Work of thy own Hands; and look upon me not as I am, polluted with my Sins; but through his merits, who came to take away the Sins of the World; bury my Sins in his Grave; and however they may rise in this World to shame me, let them never rise in that which is to come to condemn me; and whatever I suffer here, let me be

be blessed hereafter among them whose Unrighteousness is forgiven, and whose Sin is covered; and however Men may kill my Body, let my Body nor my Soul never be destroyed in Hell, but eternally saved, for Jesus Christ his sake, that dyed to save Sinners, *Amen.*

His Prayer for preparation to Die.

O Most merciful Father, who knowest how frightful Death is to Humane Nature, and how Sin makes it the Prince of Terrour: O fit me for this dreadful Hour that is drawing on, and that great Account I must shortly give; and for this End forgive me all my Sins, which make me afraid, and unfit to die; strengthen and encrease my Faith, found it upon Christ the true Rock, make it sound and stedfast, and through thy Mercy, O blessed Father! and thy Son's Merits, effectual; awaken my Conscience

Conscience to a true Sense of, and a hearty sorrow for my past Impieties; teach and enable me to hate and abhor them; and let my Repentance be such, as thou wilt accept from a miserable Sinner, a Repentance to Salvation. O Lord inflame and enlarge my Charity, teach me to forgive all the World, to forgive my Judge, to forgive my Accusers, and the Witnesses against me; and if they have done any thing that is amiss, in bringing me to this sad End, do thou forgive them too, and let my Blood never be upon them nor their Posterity. O holy Father, give Life and Vigour to my Hope; let me neither presume upon, nor despair of thy Mercy; but let thy Mercies, and thy Son's Merits be the Foundation of my Hope; let that Hope purifie me from all Filthiness both of Flesh and Spirit, and let me not be disappointed of, but obtain the end of my Hope, the Salvation of my

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Soul

Soul. O Lord turn me, that I may be turned ; wash me, that I may be clean ; purge away all my Filthiness and Corruption , and sanctifie me throughout ; cloath me with the Wedding Garment ; and by thy Goodness, and thy Son's Merits, make me fit for, and then let my Pardon be sealed in Heaven, before I go hence and be no more seen ; and washed in the Bloud of that Imaculate Lamb, let my Soul be presented before thee pure and spotless ; and so soon as it is separated from my Body, let it be with thee, O blessed Jesus ! who didst die to save Souls. O God the Father of Heaven have Mercy upon me a miserable Sinner ! O God the Son, Redeemer of the World, have mercy upon me a miserable Sinner ! O God the Holy Ghost, have mercy upon me a miserable Sinner ! Spare me, O Lord most holy ! O God most mighty ! and deliver my Soul from thy Wrath
and

Part I. *Occasional Prayers.* 125

and everlasting Damnation, and receive it into thy Arms, O most merciful Father, through Jesus Christ my blessed Saviour and Redeemer, *Amen* & *Amen.*

*A Prayer Recommending his Soul
to God.*

O Almighty and most merciful Father, who hast appointed unto all Men once to die, and after this to come to Judgment: O fit me for this dreadful Hour, and that great Account I am to give! Look upon me through his Merits in whom thou art well pleased; wash my Soul in his Blood, and save it for thy Mercy sake. O thou that art the Creator and Lover of Souls, have Pity and Compassion upon mine! Cleanse me from all my Unrighteousness, and forgive me all my Sins; and with the Tenderness and Bowels of a Father, receive a poor Prodigal into thy Arms; and though I have sinned a-

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gainst

gainst Heaven, and before thee, and am unworthy to be called thy Servant ; yet, O holy Father, do thou receive me to Pardon and Mercy, for his sake who dyed for Sinners: spare me, Lord most Holy ! O God most Mighty ! And deliver me from the Guilt of all my Sins, from thy Wrath and everlasting Damnation. O most holy Jesus ! who didst lay down thy Life that poor Sinners might not die eternally ; and shed thy Bloud, that mine might not be upon my Head ; receive a miserable Wretch to thy Arms : O say unto me, *thy Sins be forgiven*, and receive me with thy faithful Servants into the Joys of thy Rest, and let me be ever with thee. O Lord into thy Hands I commend my Spirit ; for thou hast redeemed me, O thou God of Truth ! O let it be precious in thy Sight, and with the Souls of just Men made perfect, dwell with thee in Glory everlasting ; for Christ Jesus
his

his sake, my Blessed Saviour and Redeemer. O Lord Jesus receive my Spirit, *Amen & Amen.*

*The Merchant's or Seaman's Prayer to
be used at Sea.*

O Eternal God, who orderest all things according to thy Will, and without whose Blessing and Protection 'tis in vain, that we rise up early, sit up late, and eat the Bread of Carefulness: receive me into thy Care and Protection; give thy Angels Charge over me, to keep me in all my ways; and let thy Almighty Goodness preserve me in Health and Safety, amongst all the Dangers of a boisterous and unruly Element. O thou! that shewest thy Wonders in the Deep, preserve me from the Terrors of Storm and Tempest, the Violence of the Waves, the Barbarity of Pyrats, and Miseries of Ship-

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wrack,

wrack ; and make this Voyage safe and prosperous, and me thankful for these, and all thy Mercies, through Jesus Christ our Lord, *Amen.*

Merchant's or Seaman's Prayer in a Storm.

O Almighty God, who mightest justly destroy us in thy Wrath, and suffer us to perish in thy Fury: O Lord, call not our Sins to Remembrance, but have Mercy upon us; spare us, Lord most Holy! O God Mighty! O holy and most merciful Saviour, deliver us from this dreadful state. O Lord, save us, or else we perish; say unto the Winds, peace and be still; and to the Sea, be thou calm, and let the Winds and the Sea obey thee. O shew us thy Wonders in the Deep, and stretch forth thy Hand to save us! O be thou our Saviour and Deliverer, and
make

Part I. *Occasional Prayers.* 129

make haste to help us: O God my God! But if it be thy Will that our Bodies should perish, good God fit us to die, forgive our Sins, and have Mercy upon our Souls, for Christ Jesus sake, *Amen & Amen.*

A Thanksgiving after a Storm.

O Almighty God, who hast shewed thy Power and Goodness, in stilling the Rage of the Sea, and the Fury of the Winds, and delivered us from the Jaws of Death, whose Iniquities might deservedly have been our Ruine; who hast shewed thy Wonders in the Deep, and restored us to safety, when the Sea was ready to swallow, and Destruction to shut her Mouth upon us: Not unto us, O Lord! but unto thy Name be ascribed all possible Thanks and Praise, for this thy great Mercy towards us: Give us all a due sense

of it, and teach us to shew forth thy Praise in giving up our selves to thy Service, and walking before thee in Holiness and Righteousness, till thou shalt call us to thy self, eternally to adore and praise thy holy Name, through Jesus Christ our Lord, *Amen.*

A Thanksgiving-Prayer after a good Voyage.

O Most gracious God from whom all good things do come, and to whom all Thanks and Praise are due; accept the Return of a thankful Soul, for thy Care and Providence over me, in bringing me back to enjoy the Fruits of my Pains and Dangers; make me sensible that all my Dependance is upon thee, and that from thy Goodness I derive all the Mercies that I enjoy; that it is not my own Care or Conduct, or the Wisdom or Industry of Man, but

but thy Merciful Providence, which is over all thy Works, that has given Success to my Endeavours, and a happy end to all my Fears and Dangers; and do thou give me Grace to be thankful and shew my Gratitude, by giving up my self to thy Service, and walking before thee in Holiness and Righteousness all my Days, through Jesus Christ our Lord and Saviour, *Amen.*

A Prayer before, or in a Fight at Sea.

O Almighty Lord of Hosts, who givest Victory in Battle, and on whom alone all Success depends; in Mercy look down upon us, and be good unto us, as thou usest to be to those that call upon thy Name: be our Keeper and Preserver in the midst of Danger; cover our Heads in the Day of Battle, and deliver us not unto the Will of our Enemies

mies ; let them not triumph over us, nor say, we have prevailed ; but let thy Providence watch over us, and preserve us safe among all the Casualties and Terrours of a Fight ; let thy Arm strengthen us, and thy Almighty Power give Success to our Arms: Give us Conduct and Courage ; fit us for the worst that may befall us ; but if it be thy Will, crown us with Victory and Honour, and preserve us in Health and Safety, to praise thee in the Land of the Living, who art the only giver of all Victory, through Jesus our Saviour and Deliverer, *Amen.*

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GUIDE

TO THE

Devout CHRISTIAN.

The Second Part.

CONTAINING

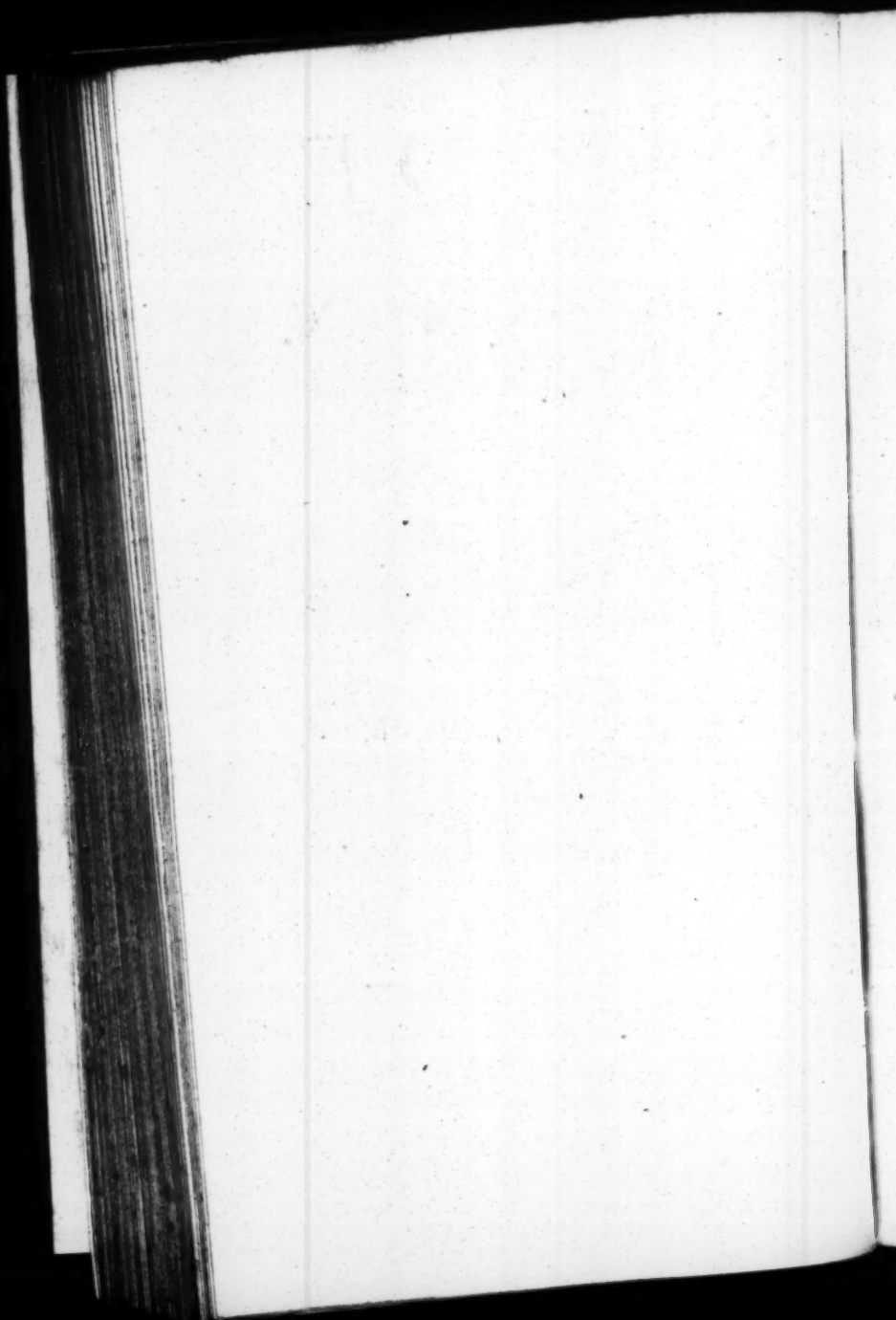
Prayers for several Persons, or a whole Family, for every Morning and Evening throughout the Week. Together with Two Shorter, and Two Longer Forms, to be used any Morning or Evening.

Also many Occasional Prayers.

In every thing by Prayer and Supplications with Thanksgivings, let your Requests be made known unto God, Phil. 4. 6.

L O N D O N,

Printed for *M. Wotton* at the *Three Daggers* in *Fleet-Street*, and *Joseph Lawson* in *Lincoln*, 1687.



T H E

P R E F A C E.

B*Esides those who neglect the publick Service of the Church for want of a due Sense of Religion, there are too many led into the like neglect, upon an Opinion that their own private Devotions are as prevalent and acceptable with God, as those of the publick. Or else, Secondly, That to read and pray in their own Families on the Lord's Day, is all the Duty that Day requires, and God expects from them. And these are the Snares with which the great Enemy to Peace and Holiness deludes many well-meaning People in these Kingdoms; and makes the publick Service of God so shamefully neglected. The first pretence is so directly opposite to the Spirit and Temper of Christ, and his Gospel,*
that

The Preface.

that teach us to be meek and lowly, to that Charity that vaunteth not it self, and is not puffed up; and to that Humility and Meekness which are the Fruit of the Spirit; that it may be safely said, 'tis the Fruits of spiritual pride. Nor is the second pretence better grounded; for there is no one thing in which the Christian World is more unanimous, than in asserting it our Duty to set apart a portion of our time for the publick Service of God; and declaring that to be God's publick Service, when the Congregation met in some publick place, joins together to pray unto, and to praise God. This is that Worship of God for which the Seventh Day under the Law was, and the first under the Gospel, is now set apart. And as he would have been thought an ill Jew, that did neglect to present himself on their Sabbath, in the Temple, or the Synagogue, to bear a part in the Worship enjoined by his Religion: So they ought to be accounted ill Christians, that neglect the

The Preface.

the publick Worship of God, on the Lord's Day more especially, and in that publick manner which the Christians of all Ages have ever practised, and believed a Duty laid upon them by the Christian Religion. For our Christianity does as strictly oblige us to the Tributes of a publick Adoration and Praise, due to Almighty God, as the great Lord and Governour of the World, as to the secret Piety and Devotion which have no other Witnesses than God and our own Hearts : Nor is that a Duty only, but a Favour and a Blessing too ; a Blessing every good Christian ought to value, and to manifest that Value by a sedulous Attendance upon God's publick Worship, and a reverent and devout Behaviour therein. Let me therefore intreat all such persons, into whose hands the ensuing Devotions fall, never so far to mistake me, nor themselves, as to think any thing else intended therein, but to assist them in their private Addresses to Almighty God, when they
want

The Preface.

want opportunity more publickly to serve him; and to judge so modestly of their own Devotions, however frequent or serious, that they may never hinder them from the publick, and therefore more honourable Service of God; and as you tender the Honour of God, and the Interest of the Church and Religion established in these Kingdoms, let not your remissness in coming to publick Prayers, nor your irreverence at them, be a Stumbling-Block to those who renounce, nor an offence to those who own the Communion of this Church; but believe it a Duty which lies upon you, to make use of every Opportunity to join in the publick Service of the Church; and be as serious, affectionate, and devout, when you are praying therein for common Blessings, as when you are entreating God for the necessities of your own Soul; and do not think your Quality, whatever it be, sufficient to excuse any indecency in the Service of God, but rather an obligation to give a good
Ex-

The Preface.

Example to others ; but for whispering, and talking, and rude and indecent Gestures, and all irreverent Behaviour in the Church, during the Time of Prayers, look upon them, as in truth they are, publick Affronts to God and the Religion established ; and as you tender the Honour of God and his Church, carefully avoid them ; but when you want opportunity publickly to serve God, the Composures of private Men may be useful ; those which follow are therefore wrote under the Title of Prayers for several persons, or a whole Family, to accomodate such whose intimacy and dearness, makes them sollicitous to joyn together even in their private Devotions ; and assist those, who by any natural inability cannot, or by some present Aversion, or Indisposition, are unfit to read, and so are incapable of the Benefit of any other Devotions or Prayers but such as may be read to them by others. If the Prayers fixed to the Days of the Week are thought too short, there

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there is a longer Form of Morning and Evening Prayer; or there are Prayers for the Church, or the King, or particular Graces, which may be added and used together with them as in discretion you think fit.

FAMILY-PRAYERS
FOR
Every Day in the Week.

PART II.

*A Prayer for the Lords Day in the
Morning.*

O Eternal God, in whom we live,
and move, and have our Being,
and to whom we owe the uttermost
Service, that our corrupted Natures
render us capable of performing;
be pleased to assist us in the Holy Of-
fices of this Day, and in thy Mercy
accept them: Since thou hast vouch-
safed to carry us through the Dan-
gers of the past Night, let the same
Providence protect us in the Under-
takings of this Day; and the Spirit
of

of Wisdom so direct us, that in all our Works continued and ended in thee, we may glorifie thy holy Name: Since thou hast vouchsafed to give us thy Gospel, and to bring Life and Immortality to Light, yet hast not dealt so with many other Nations, nor given them Knowledge of thy Laws; Let not our Ingratitude render us unworthy of so great a Blessing, nor our Lust ever so far prevail as to make that Mercy become a Snare, or force us to choose Darkness rather than Light, because our Deeds are evil; but let thy Grace so accompany thy Gospel, that it may be a Light to our Feet, and a Lanthorn to our Paths; and by thy Almighty Power a happy Instrument of our Salvation.

For this, end take from us all Blindness and hardness of Heart, all Tenderneſs and Affection to Sin; open our Understandings to see the wondrous things of thy Law, and
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Part II. *Every Day in the Week.* 135

set our Affections on things above. Let not the Dulness of our own Hearts render thy Gospel fruitless, nor the Cares of this World, or the Deceitfulness of Riches choak the good Seed of thy Word. Let there be no Enemy to sow Tares, but make the Ground good, and let it bring forth an Hundred Fold: Let thy Spirit go with us to the House of Prayer, and purge away those Lusts that make it a Den of Thieves, that our publick Services may be acceptable in thy sight, O Lord our Strength and our Redeemer. Good God, hear us, and answer us, and do more for us than we are able to ask or think, for his sake who sits at thy Right Hand to make Intercession for us, *Jesus Christ* the Righteous, to whom, with thee, and thy blessed Spirit, be ascribed all Honour, and Glory, and Praise, and Adoration, both now and for evermore, *Amen.*

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A Prayer for the Lord's Day in the Evening.

O Almighty God, who art always more ready to hear than we to pray, and to give more than either we desire or deserve; be pleased to accept our Sacrifices of Praise and Thanksgiving for the Mercies thou hast this Day vouchsafed unto us: For the glad Tidings of the Gospel of Peace, for inviting us to repent and live, and calling upon us to make our Peace with Heaven; be pleased to add one Blessing more to all the rest thou bestowest upon us, that is, Hearts so truly sensible of all thy Mercies, that thy Calls may awake us from our Sleep in Sin, and thy Word be quick and powerful in searching our deceitful Hearts, that a secret Guilt may not escape, nor a darling Sin resist it; but let the Balm of *Gilead* heal all our Maladies; build us up in our holy Faith

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Faith; let that Faith work by Love; that Love so manifest it self in keeping thy Commandments, that we may enter into Life. And that thy Word may not fall among Briars and Thorns, nor thy preaching in our Streets rise in Judgment against us; be graciously pleased that the powerful Influence of thy Blessed Spirit may constantly attend it, and bring it home to all our Souls. Let the same Hand that plants, give the Increase, & the same Mercy that gives the Seed prepare the Soil, and let the Increase be an hundred Fold; that the Light of thy Gospel that shines round, may point out all our Failings, and shew us what the Lord would have us to do; may teach us to make it our great Business to enquire what we must do to be saved; and kindle such a Zeal as may hasten our Diligence, to work out our Salvation with Fear and Trembling; and among the number of thy Faithful
Servants

Servants intitle us to a Blessing in the Day of our Lord Jesus. Yet lest our Guilt should defeat our Hopes and Prayers, and thy Word fall like Showrs or Seed upon a Rock, that neither mollifie nor bring forth Fruit; and our Sins cry loud enough to make us deaf to the Voice of the Charmer; For thy Mercy's sake (O Lord) heal our Backslidings, and forgive our Sins; forget our Provocations, pass by our numberless Transgressions, and magnifie thy Power in shewing Mercy and Pity; Spare us, good Lord, O spare thy People whom thou hast redeemed with thy most precious Bloud; reward us not according to our Iniquities, but let thy Mercy surmount all our Sins, and thy Goodness triumph in the Pardon of all our Follies. O thou merciful Preserver of Mankind, who sparest when we deserve Punishment, and in the midst of thy Wrath thinkest upon Mercy; extend that Mercy to
all

all our Works ; and forgive us the Sins even of our holy things. Let not our Carelesness or our Coldness, our Unpreparedness or our Inadvertency in hearing of thy Word, nor any one of those Impieties we have this Day added to our great account, prevent thy Mercy, or keep back a full and free Pardon of all our Sins : But let thy Son's Merits hide us from thy Vengeance, and cover us in the Day of Wrath. Good Lord, let the same Mercy that has this Day protected us, be our Sanctuary and Protection through the Terrors of the ensuing Night ; and the same Goodness that has this day fed our Souls, this Night refresh our Bodies ; and keep us safe from Violence and Danger, from sad Accidents and Sin, that we may once more praise thee in the Land of the Living ; and by adding time to the day of our Repentance, we may be so prepared, that when our Lord shall
G come,

come, he may find us doing of his Will, and in the number of his Faithful Servants receive us into the Joys of his Rest, to whom with the Father, and the holy Spirit, be ascribed all Honour and Glory both now and for evermore, *Amen.*

A Family Prayer for Monday Morning.

O Eternal God, whose hand has laid the foundations of the Earth, and whose right hand has spanned the Heavens ; who givest breath to the people upon the Earth, and spirit to them that walk therein ; who art gracious and full of compassion, slow to anger and of great mercy ; who art good to all, and whose tender mercies are over all thy works : Hear us, O Lord God of *Israel*, who are less than the least of all thy mercies, and are unworthy to come into thy presence ; but
thou

Part II. *Every Day in the Week.* 141

thou hast given us thy Son, and for his sake promised to give us all things; therefore in confidence of his satisfaction, we presume to offer up our sacrifice of Praise and Thanksgiving for the mercies of the Day, and the Night last past; and to call upon thy Name for whatever thou knowest to be needful for our Souls and Bodies: Give us this day our daily bread: Let thy Treasure, who fillest all things living with plenteousness, supply all our wants and needs; and teach us so to live upon thy bounty, as those that must give an account for every talent they receive; that we may make our selves Friends of our unrighteous *Mammon*; that we may so use the World, as not to abuse it; and so do thy Will, that when the world passeth away, and the Lusts thereof, we may abide for ever and ever, and in the number of faithful Servants, enter into the Joys of our Masters Rest.

O Lord, let thy Grace this day be sufficient for us, and let no Temptation befall us, but what thou enablest us to bear: Let thy Laws that are holy, just, and good, be our Counsellours and our Guide: Do thou make all our ways righteous in thy sight; and do thou prosper us in all that we set our hands unto: Teach us to die to Sin, and live unto Righteousness, and let every one that names the Name of Christ, depart from all Iniquities; purifie us unto thy self, and make us a peculiar people, zealous of good works; and let all that call upon thy Name, be holy, as thou art holy: Do good to all that we are bound to to pray for; pardon all our Sins, forgive and convert our Enemies, and bless our Friends; go along with us this day in all our Works; let thy ways be ours, and do thou keep us in them, and let thine be our Will, that whatever we do, we may do all to thy Glory; and do thou save us in
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the day of our Lord Jesus Christ our
blessed Saviour and Redeemer,
Amen.

A Family Prayer for Monday Evening.

O Lord our Heavenly Father, Al-
mighty and everlasting God,
who art a God hearing Prayers, for-
giving Iniquity, Transgression, and
Sin ; hear us, sinful Dust and
Ashes, that in the multitude of thy
mercies come into thy presence to
make our supplications before thee.
O cast us not way from thy presence,
nor take thy holy Spirit from us ;
but let his assistance help all our In-
firmities, and make all our Oblati-
ons acceptable before thee. Whom
have we in Heaven but thee, O Lord,
and what is there on Earth that we
can desire in comparison of thee and
thy Favour ! 'Tis in thee we live,
and move, and have our being ; if

thou but hide thy Face, a weight of Sin and Trouble does readily beset us ; if thou take away our Breath, we die, and turn again to our Dust ; if thou art angry, all our days are gone ; we bring our years to an end, as a Tale that is told ; but in thee, O Lord, is our hope ; thou art our strength, and our confidence, and our merciful God ; and be thou our help in the needful time of trouble. Lord help us against the Law in our Members, that wars against the Law in our Minds ; against the wiles and subtilties of him who seeks whom he may devour ; and through thy strength make us Conquerors over all Temptations. Let no Sin get Dominion over us ; but say unto us, thou art our Salvation. O Lord, teach us to number our days, and apply our hearts unto Wisdom, to redeem our time, because the days are evil ; and to give all diligence to make our Calling and Election sure ; that we may

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may not only have hope in this Life, but die in the Lord, and be with Christ, which is far better.

Lord be merciful to all that sit in darkness, and in the shadow of Death, bring them into thy light and thy truth, and guide all our Feet into the ways of peace; accept our supplications for all men, for Kings and all that are put in Authority. Bless our Gracious Sovereign, and all Ministers of Justice under him; make them all zealous of good works, and let their Light shine before men. Be merciful unto this sinful Land, heal the sores thereof; teach us all to love and fear thee, make us a willing and obedient people, and do thou delight to dwell among us and do us good. O remove not thy Candlestick from amongst us, but let thy Gospel be a light to our Feet, and a Lanthorn to our paths; and teach us all to live as becometh the Gospel of Peace. Bless this place to which

we belong. Let Virtue and Piety, and whatever is praise worthy, and of good report, flourish and abound in it. Bless all that are near and dear unto us, by whatever tie and relation : Now, O Lord, into thy care and protection we resign our selves, our Souls and Bodies, beseeching thee not to remember against us our former Iniquities, nor to lay to our charge the Sins of this day, to accept our unfeigned thanks for all thy mercies continued or vouchsafed unto us this day. Lord receive us this Night into thy Arms, refresh our Bodies with sleep, defend our Souls from Sin, and let our Persons and Estates, and all that belongs unto us, be secure from Danger, for Jesus Christ his sake, our blessed Saviour and Redeemer, to whom, with thee, and the Holy Ghost, be all Honour, and Glory, both now and for ever, *Amen.*

A Family Prayer for Tuesday Morning.

O Almighty God, who art rich in mercy to all such as call upon thee, and always ready to hear our Prayers: O Lord bow down thine Ears, and hear us, that fall low before thy Footstool, beseeching thee to bless us, in turning us from all our Iniquities, in writing thy Law upon our Hearts, and making stedfast all our purposes to keep thy Commandments; teach us to wait all the days of our appointed time, till our change shall come; that when the evil days come, and the years draw nigh in which there is no pleasure, we may have so fought our fight, and may so finish our Course, that the Crown of Righteousness may be ours that is laid up for us.

Lord be merciful to thy People wherever dispersed, or however distressed; in Righteousness establish the King's Throne, and his Scepter

in Justice ; instruct our Counsellours,
and teach our Senators Wisdom :
Cloath thy Priests with Righteous-
ness, and let the People hear the
Law from their Mouths. Defend
the Cause of the Fatherless and the
Widow, and see that the poor and
needy have their right. Reward
all our Benefactors a thousand-fold
into their Bosoms ; bless all our
Friends, and forgive our Enemies!
Bless us also, O our Father, that pro-
strate our selves before thee, to praise
and magnifie thy holy Name for all
thy mercies from day to day bestow-
ed upon us ! for thy care and pro-
tection the past Night, and the mer-
cies thou hast this morning renewed
upon us. O Lord encrease our thank-
fulness as thou increasest thy Bless-
ings. Let thy hand hold us up this
day, and thy Spirit guide us, that
we may lay aside the weight of Sin
that does so easily beset us, and so
look up to the Author and Finisher
of

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of our Faith, that we may not be weary in well-doing, but be faithful unto the end, and obtain a Crown of Righteousness, through Jesus Christ our Lord, *Amen.*

A Family Prayer for Tuesday Evening.

O Father of all mercies, who art full of compassion, and of great goodness, in mercy hear us that now call upon thee, trusting in the promise of thy Son, That thou wilt give us whatsoever we ask in his Name; for his sake accept our persons, and our prayers, and our praises, for the mercies of this day: make us sharers in that remission of sins that he so dearly purchased. Let his death atone for us, who deserve everlastingly to die; and for the merit of his, let not our blood be required at our hands; but let thy goodness lead us to Repentance,
and

and from his example, teach us so to follow his footsteps, that he may be the Author of Eternal Salvation to us that obey him. O do thou be pleased to make us thy people, and delight in doing us good ; and according to thy great goodness have mercy on us. O Lord, we must confess, we have sinned against Heaven and before thee, and are not worthy to be called thy Children: O make us thy Servants. There dwells no good thing in our Flesh ; but sin is always present with us, and our deeds are evil, and that continually ; but the power of thy Grace is able to subdue all things to it self. Do thou work in us both to will and to do of thy own good pleasure. Lord let not ours, but thy Will be done ; and let it be done as it is in Heaven. Let thy ways be known upon Earth, thy saving health unto all Nations ; and let all the ends of the Earth fear thy Name ; quench
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not the smoaking Flax ; break not the bruised Reed ; but comfort those that mourn, and give medicines to heal all their sickness. Bless our Gracious Sovereign, make him a Nursing Father of thy Church ; direct his Counsellors, and teach our Senators Wisdom. Let Justice and Judgment be executed by all that are put in Authority ; and let them not be a terror to good works, but to evil. Bless their endeavours that labour in thy Vineyard. Bless the people of these Kingdoms ; teach them all to fear thy name, from the least to the greatest ; and make them the happy people, that have the Lord for their God. Bless us also, bless us, O our Father, who commend our Souls and Bodies into thy hands. O remember not our former Iniquities, nor the Transgressions we have this day transgressed against thee. Spare us O Lord most holy, O God most mighty, O holy and most merciful
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Saviour, deliver us not into the bitter pains of eternal death ; but keep us this Night under thy protection, and refresh our Bodies for the Service of the next day : Let not this Night begin our last sleep, but continue us yet longer in the land of the living ; and as thou grantest us time for, so grant us the Grace of Repentance : O let it never be laid to our charge, that thou gavest us time to repent, and we repented not ; but fit us more and more to stand before the Judgment-seat of Christ. Mortifie all our corrupt affections, and perfect in us the Image of thy Son in Righteousness and true Holiness ; and make us ready whensoever it shall please thee to call us to our everlasting home. O Lord hear us, and answer us, and do more for us than we are able to ask or think, for thy Son's sake, Jesus Christ our only Lord and Saviour, to whom with thee and thy holy Spirit, be ascribed all
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honour and glory, both now and for
evermore, *Amen.*

*A Family Prayer for Wednesday
Morning.*

O Almighty and most merciful
Father, who sparest when we
deserve punishment, and in the midst
of wrath thinkest upon mercy ; who
hast not recompenced us after our
deservings, nor been extream to
mark what we have done amiss ; but
thy blessings have been renewed to
us every Morning, and thy goodness
constantly, as the Sun shines upon
the evil as well as the good ; Lord,
what are we sinful Dust and Ashes,
that thus thou shouldst be mindful
of us ; and what is the Son of Man,
that thou shouldst thus regard him !
We are born in sin, and conceived
in iniquity ; by nature Children of
Wrath, and can plead right to no-
thing

thing but Damnation : And by our manifold breaches of thy Law, we have improved that right, acquiring a new title to a miserable Eternity. Thy long-suffering and forbearance we have despised, nor has thy goodness led us to repentance not to be repented of ; and what are we to expect, but that this day should begin the day of thy Wrath and Indignation against us ? That, Depart from me, I know you not, should be our doom, and thy Justice and our demerit kindle that fire which shall never be quenched ; but seeing of thy mercy we are yet in the Land of the living, and by thy goodness we are encouraged, to hope that we shall live with thee to all Eternity ; and those we have already received, animate our Petitions for new Blessings : Be thou graciously pleased to accept our thanks and praise for the mercies of the past night ; and seeing thou art pleased, that that should not be the last

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last Scene of our lives, nor our sleep last till the Resurrection, but hast given a fresh instance of thy favour towards us, in adding new minutes to the day of our repentance ; what thy goodness has made ours, let thy Grace and holy Spirit make thine, by consecrating to thy Service, by so governing, guiding, and directing us in all our actions and undertakings, that this may be a day holy and acceptable to thee our God ; and in all our works begun, continued and ended in thee, we may glorify thy holy Name ; and finally by thy mercy, obtain everlasting life, through Jesus Christ our Lord, *Amen.*

*A Family Prayer for Wednesday
Evening.*

O Almighty and everliving God,
who inhabitest Eternity, and
yet humblest thy self to behold the
things

things that are done in Heaven and Earth, and stylest thy self, a God hearing Prayers, a God ready to pardon the failings, and accept the imperfect Service of thy Creatures; be pleased therefore, to hear from Heaven thy dwelling place, and when thou hearest, to forgive us; and accept the lifting up of our hands as an Evening Sacrifice; let not our guilts intercept our Prayers, nor turn thy Face from our Petitions; but let their importunity for revenge, be drown'd in that Blood that cries loud for mercy, and speaks better things than that of *Abel*: Let not the provocations of this day, our omissions of Duty, our cold or heartless Prayers, nor our repeated transgressions of thy Law, be brought into account, nor enter into Judgment against thy Servants; let not the sins of our Natures, the sins of this day, nor those of our Lives, that have exceeded the number of our by-past-minutes, and like the

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the Sands of the Sea-shore are num-
berless, ever hide the Light of thy
Countenance from us ; but lay them
all upon his Shoulders, who was
wounded for our transgressions, and
bore our iniquities ; and let them
be a part of the hand-writing nailed
to his Cross, that may neither rise to
shame, nor condemn us. Be merci-
ful, good God, to the whole race of
mankind, to all our Friends and Re-
lations, to all who desire our Pray-
ers, to all whom thou hast put in
Authority, or appointed to serve at
thy Altar ; bless them with such
Gifts and Graces, as may fit them
for thy Service, and prepare them
for thy Glory ; and since thou hast
commanded all Flesh to come unto
thee, and promised to open to those
that knock, and to those that ask it
shall be given ; be pleased not to
cast us out, who with all humility
implore thy pardon for the iniquities
of this day ; and prostrate our selves
be-

before thy Throne, to beg acceptance of our gratitude, and in thanks and praise to acknowledge thy mercies towards us ; we confess, that 'tis of thy mercy that we are not consumed, that the Grave has not this day shut her mouth upon us, nor Destruction covered us ; that we are yet on this side Hell, and our day of Repentance not yet closed up in Eternal Night and Darknes ; be pleased to add to thy mercies, in receiving us this Night under the protection of thy Providence ; let thy Angels be our guard ; and do thou who neither slumberest nor sleepest, be pleased to watch over us, that we may be safe from all evil accidents, our Souls secure from sin, our Bodies refresh'd with moderate sleep and rest, and we fitted to serve thee throughout our lives ; that living, we may live to thee, dying, we may die in thee ; and whether we live or die, be for ever thine ; All
which

which we most humbly beg for the sake and merits of thy Son ; to whom with thee and the holy Ghost, be ascribed all Honour, Glory and Praise, both now and for evermore, *Amen.*

A Family Prayer for Thursday Morning.

HEAR our Prayers, O Lord, and let our Cries come unto thee, O thou merciful Preserver of Mankind ! O be merciful unto us that fear thee, and pity us as a Father pities his Children ! Teach our Souls to praise thee, and us, and all thy works, to speak good of thy Name, for thy merciful goodness that endures for ever upon them that fear thee. O what shall we give unto thee, O Lord, for all thy benefits thou hast done unto us ? For giving thy Son to die for us, and shedding his

his blood for the remission of our Sins; for making thy ways known among us, and thy saving Health unto this our Nation: For all the methods of thy goodness to lead us to Repentance; and for the mercies of thy Lash to correct us to amendment. O let the Balm of *Gilead* heal all our Maladies, and let thy Gospel be powerful to the Salvation of all our Souls. And as we praise thee for all thy goodness unto the Children of Men, so in a more especial manner we praise thee, we bless thee, we magnifie thy holy Name, O Almighty and everlasting God, that thou hast been good to us that have sinned against thee: O how great has been the sum of thy mercies towards us! If we tell of them, they are more than we are able to express, and are like the Sands of the Sea-shore for multitude. Thou hast formed us after thy Image, and thou hast provided for us ever since we hang-
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Part II. *Every Day in the Week.* 161

ed upon the Breast. Thou hast given us time, and called us daily to repentance ; thou hast watched over us whilst we slept : O Lord teach us, whom thou hast redeemed, to praise thee, and not only with joyful, but with holy and obedient lives, teach us to live over this, as it were, our dying day. O save us from our own wicked and deceitful Hearts, and the charms of that Sin that is ever present with us, from the Law in our Members, from the snares of the Devil, and the deceitfulness of Sin, and let the Honour of thy Grace be great in our Salvation. Direct us in all the undertakings of this day: Let thy Testimonies be our delight and our Counsellours, and let us not swerve from thy Commandments ; give us food and raiment, health and plenty, content and peace ; forgive all our Sins, and let it be our Meat and Drink to do thy Will : Bless all that is ours, and
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all that are related to us; and do good unto all men, especially to the Household of Faith, for his sake who dyed for all, Jesus Christ the righteous, to whom, with thee, and the Holy Ghost, be ascribed all Honour and Glory both now and for ever more, *Amen.*

*A Family Prayer for Thursday
Evening.*

O Lord God of *Israel*, who dwellest between the Cherubims, yet lookest down from Heaven, and beholdest the Sons of Men, knowest our down-sitting and our up-rising, and understandest all our Thoughts, we thy unworthy Creatures bow down and kneel before thee, to confess, that 'tis of thy mercy that we are not consumed; that thou hast not long ago given us our portion in that Lake that burns with Fire

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unquencheable, that thou hast not ere this time delivered us into the power of the second Death; and we cannot but confess that thou hadst been just, though we had thus been judged. But, O Lord, thy mercy that is over all thy works, has been our constant Guard, defended us from day to day, and thy Providence has been about our path, and about our Bed, and kept us in all our ways, and thy goodness continually provided for us; 'tis thou hast kept our Souls this day from destruction, and our Feet from falling, and brought us into thy Presence to offer our Evening Sacrifice; not unto us, but unto thy Name, O Lord, be the praise! O teach our Souls to praise thee, and all that is within us to praise thy holy Name, for the mercies thou didst renew upon us with the morning, and thy protection over us this day. Lord, pardon whatsoever was offensive to thy

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purser Eyes; pass by our infirmities and our follies, all our omissions of Duty, and all the provocations wherewith we have provoked thee: Teach us daily to grow in Grace, and in all temptations succour us with thy mighty power, and so deliver us from evil, that we may do thy Will on Earth as it is done in Heaven; that we may be holy, unblameable, and unreprouable in thy sight, looking for the day of the Lord Jesus, that whensoever he shall come, he may find us so doing. Accept our supplications for the Powers thou hast ordained, for our gracious Sovereign, and all that are put in Authority; and receive our prayers for all mankind. Let there be but one Fold and one Flock, and let all the ends of the Earth see thy Salvation. O Lord, to whom the darkness and the light are both alike, give thy Angels charge over us this night, favour us with thy protection, and refresh our bodies

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bodies with such rest, that we may be fitter to serve thee the ensuing day, in the several stations in which thou hast placed us. Make us always mindful of our latter end, and of that long rest thou hast appointed for us, that we may pass the time of our sojourning here with fear and trembling, and finally be received into the joys of thy everlasting rest, through Jesus Christ our Lord, *Amen.*

A Family Prayer for Friday Morning.

O God the Father, who hast so loved the World, that thou gavest thy only begotten Son that we should not perish! O God the Son! who tookest upon thee the form of a Servant, have mercy upon us, and hear our prayers: Let them ascend like Incense, and be merciful unto us, as thou usest to be unto those that fear thy Name. O Lord,

our Iniquities are increased over our heads, and our trespasses are grown up to Heaven ; we have added the numberless transgressions of our lives to the uncleanness of our natures, and daily drunk in Iniquity like water : And how shall we stand in thy sight before whom the Heavens are unclean, and who chargest the Angels with folly ! O deliver us, wretched men, from this body of Death ; and let thy mercy and loving kindness always preserve us from the judgments that our Sins deserve. Let thy Grace be sufficient for us, and teach us to deny all ungodliness and worldly lust, to live righteously, soberly, and godly in this present evil world, and yield all our Members Instruments of Righteousness ; and in the strength of thy own Grace let thy name be exalted. Let thy Name be glorious throughout the world, and every thing that hath breath praise the Lord. But in an especial manner

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ner let thy Name be had in everlasting remembrance amongst those thou hast translated out of darkness, and the shadow of Death, into the Kingdom of thy dear Son. Teach all that cry unto thee, Lord, Lord, to do thy Will, and those that name the name of Christ, to depart from all Iniquity. Bless us, O our Father, that are here, to bless thee for the mercies of the night past, to confess that 'tis of thy goodness that we are not now receiving our portion with the Worm that gnaws, and never dies, that we have an opportunity once more to praise thee : Lord, sanctifie to us all the mercies thou bestowest upon us ; let this time teach us to redeem that we have lost ; and let thy forbearance win us to provide for our latter end. Turn us, O Lord, that we may be turned ; O turn our disobedient hearts to the wisdom of the just ! and save us in the number of the true *Israelites*.

Let thy merciful kindness be upon us this day ; be thou our strong Rock and Defence, and from sin and danger now and ever mightily defend us. Bless all that we are bound to pray for, all that are related to us, and whatever thy bounty has bestowed upon us ; and so guide us by thy good Spirit, that in all our works, begun, continued, and ended in thee, we may glorifie thy Holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord, *Amen.*

A Family Prayer for Friday Evening.

O Almighty and ever-blessed Father, who art glorious in holiness, fearful in praises, doing wonders, and whose glorious Name is exalted above all blessing and praise : Hear us, O thou God of the Spirits of all flesh, and let our Prayers come unto

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to thee as Incense, and the lifting up of
our hands be acceptable as an Evening
Sacrifice. O deal not with us according
to our Sins, neither do thou reward
us according to our Iniquities, for
the Angels are impure in thy sight,
and Man that is born of a Woman
cannot be clean : Thou didst at the
first make us after thy Image, little
lower than the Angels, and crown
humane Nature with glory and hon-
our ; thou madest us upright, but
we corrupted our selves ; have been
Transgressors from the Womb, and
ever since we were born, have gone
astray ; we have been vain in our
Imaginations, having our hearts dark-
ned ; and they have been deceitful
above all things, and desperately
wicked : We have been alienated
from the life of God, through the
blindness that is in us ; our hands
have been laden with Iniquity, our
feet swift to run in the ways of De-
struction, and all our Members have
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been Instruments of unrighteousness. O how long have we cast thy Laws behind our backs, and hated to be reformed ! And how shall we stand before thee, when thy Jealousie burns like Fire, and thou shalt come to take Vengeance upon all our sins ? O Lord, we cannot say that we have not sinned, for then we shall deceive our selves ; nor can we answer thee for one of a Thousand : Nay, shouldst thou enter into Judgment with us for the sins of this day only, in thy sight we could not be justified. We therefore fly from thee as a Judge, to thee as a Saviour, beseeching thee, O God the Father of Heaven, O God the Son, Redeemer of the World, to have mercy upon us, miserable sinners ! Spare us good Lord, O spare thy People thou hast redeemed with thy most precious blood : Forgive our past transgression ; And for the future, teach us to redeem our time, to run
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the way of thy Commandments, and to walk before thee in Holiness and Righteousness all our days.

Lord bless thy People all the World over ; bless this Kingdom to which we belong, make ours that blessed Nation, whose God is the Lord ; and choose the People of this Land for thy own Inheritance. Protect the Defender of the True Faith ; Let Magistrates be a Terror to evil Works, and not bear the Sword in vain. O Lord, the Harvest is great, send forth Labourers into thy Vineyard, and be thou with them unto the end of the World, that they may bring many Souls to Righteousness ; and so prosper thy Word, that it may save their own Souls, and them that hear them.

Now, O Lord, into thy Hands we commend our Souls, and Bodies, our Friends and Relations, and all that belongs unto us, beseeching thee to watch over us this Night, to

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refresh our Bodies with moderate
rest, and to deliver us from all Evil,
for thine is the Kingdom, the Power
and the Glory, for ever and ever,
Amen.

A Family Prayer for Saturday Morning.

O Almighty God, who hast promised to hear the Petitions of those that ask in thy Son's Name, in mercy incline thine Ears to us, which in confidence of his Merits, prostrate our selves before thee, to confess our sins, to implore thy pardon, and thankfully own thy goodness towards us, in raising us up this Morning in Health and Strength, and bringing us once more into thy presence. O Lord open thou our Lips, that we may shew forth thy praise; that we may thank thee, O Father, Lord of Heaven and Earth, for all thy mercies; that thou hast revealed

ed unto us thy Gospel, that is hid from those that perish; that thou hast sent forth thy Light and Truth to guide our Feet, whilst so great a part of the World sits in darkness, and in the shadow of death, and have no knowledge of thy Laws; that thou hast given us so long a day of Repentance, and daily poured thy benefits upon us. O let all thy mercies turn to account, and let not the least of all thy Blessings be lost upon us: but do thou sanctifie us throughout, that our Souls and our Bodies, that are thine, may praise thee; that we may tell of thy Salvation from day to day, and all the ends of the Earth may fear thy Name; and because we cannot stand in thy sight, if thou shouldst be extreme to mark what we have done amiss, O Lord deal not with us according to our sins, neither do thou reward us according to our iniquities. Spare us, good Lord! O spare thy

thy people, whom thou hast redeemed with thy most precious Blood ! And because our sufficiency is of thee, and without thee we can do nothing, turn us that we may be turned, and wash us that we may be clean, that we may delight in that which is good, and keep thy Statutes unto the end. Direct us this day in thy ways. Let all our discourses be such as will administer Grace to the hearers ; remembring, that for idle words we must give an account in the day of Judgment. Let all our actions be lawful and right, and then do thou prosper the works of our hands : O prosper thou our handy works, for Jesus Christ his sake, *Amen.*

A Family Prayer for Saturday Evening.

O Most glorious and ever blessed Lord God, we thy most unworthy

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worthy Servants, with all humility prostrate our selves before thee, not trusting in our selves, but in the mercy that will abundantly pardon, and in his Merits who has reconciled us by his Death, and made our peace by the blood of his Cross: He is the strength of our confidence, and in him alone we place all our hopes; but of our selves we cannot but acknowledge, that we are unworthy to come in thy presence, and to be called thy Servants, and much more to be called thy Children; that we were conceived in sin, and brought forth in iniquity; that we have been strangers from the Womb, and gone astray ever since we were born; that we have too too often despised thy gracious tenders of mercy and forgiveness, and made slight of all thy Fatherly Chastisements to correct us to amendment: The Arrow that has killed by day, that has come so nigh our dwellings, and killed
Thou-

Thousands in our Streets, has not killed one of our Lusts; and though thou hast often corrected us in thy judgment, when we deserved to be corrected in thy wrath, and brought to nothing, yet still we have multiplied our transgressions against thee. When thou givest us meat enough, we eat thy bread, and by our intemperance or unthankfulness, we lift up our heel against thee; we slightly pass over thy Laws, despise thy Sanctions, and contemn thy Precepts; we trample upon thy Word, abuse thy Ordinances, and resist thy Spirit that should seal us to the day of Redemption. O who are we, that thy Spirit should strive with dust and ashes! that thou shouldst send thy Son, that we should not perish, and give him to die, that we might obtain everlasting life; and deliver him to be wounded and bruised, to make us partakers of that fulness of Joy that is in thy presence, and thole pleasures.

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pleasures that are at thy right hand for evermore. O Lord, vouchsafe to add to all thy mercies, in creating a new heart, and renewing a right Spirit within us, and making us thankful for all thy blessings. Teach us to deny ungodliness and worldly lust, to live righteously, soberly, and godly in this present evil world; prepare us for whatever troubles thou wilt lay upon us; fit us for Death and Judgment, and that great Account we are one day to give, that whensoever thou shalt come, thou mayst find us so doing, that we may finally be received into the joys of thy rest.

Be merciful to the Universal Church, particularly to that Vine which thy own right hand has planted in these Nations. Let not the wild Boar out of the Forest devour it, nor the little Foxes pull off her Grapes; but let peace, and charity, and piety, and whatever else is praise-worthy,

worthy, flourish and abound: Let peace be within her walls, and prosperity within her Palaces, and let those prosper that pray for the peace of our *Jerusalem*. Bless our Gracious Sovereign, and all that are put in Authority; make their Virtues as eminent as their places; and let their light so shine before men, that from their examples we may learn to glorifie our Father which is in Heaven. Be merciful to all that mourn, speak peace to all that are troubled in Conscience, let the Comforter give Medicines to heal their Sickness. Relieve the Poor, and defend the Fatherless, and see that the needy have their right. Bring down the high looks of the proud, and let not their wicked Imaginations prosper; but let Virtue be encouraged, let Godliness prosper, and let it be the great business of all that call upon thy Name to depart from all Iniquity. Good Lord, with an eye of pity and
com-

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compassion look down upon us that now humble our selves before thee ; do thou spare, though we deserve punishment , and in the midst of wrath think upon mercy ; pass by our Iniquities, and pardon all our Offences, particularly those of this day : Enlarge thy mercy , and declare thy goodness unto us sinful children of men, in receiving us this night into thy care and protection. Let thy Angels be our Guard, and thy power now and evermore mightily defend us ; defend us from the snares of the Destroyer, from the violence and fury of wicked men, and from our greatest Enemy, the corruption of our Natures, and so give our bodies refreshment, and bless that refreshment thou art pleased to give, that we may once more praise thee in the land of the living, that we may be fitted for thy Service on thy own day, and keep holy thy appointed day of rest, that we may once more


more be telling of thy Salvation in the gates of *Sion*, laud thee among the multitude, and praise thee in the great Congregation; all which we humbly beg in his name, and for his sake, in whom thou art well pleased, Jesus Christ our only Lord and Saviour, *Amen.*

*A Family Prayer for preparation for
Death.*

O Most just and holy God, who hast appointed unto all men once to die, and after this to Judgment, where every one must receive according to what is done in the body, whether it be good or bad. O Lord, prepare us for this great and dreadful day, and make us such as thy Son will vouchsafe to own before the Angels: pardon our many and crying guilts, wash us thoroughly from our offences, and cleanse us from
all

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all our sins; that when this mortal life is ended, we may rejoyce in thy favour, may pass from death to life, and be for ever happy in the Felicities of thy chosen. But lest our Lord should come in a day and an hour that we look not for him, and appoint us our portion with Unbelievers; Lord, teach us to attend the coming of the Bridegroom, and wait all our days till our change shall come; that when these corruptible shall be changed to incorruptible Bodies, and we put off these filthy rags, we may be clothed upon with Immortality, and live for ever with him that dyed for Sinners, Jesus Christ our Lord and blessed Saviour, *Amen.*



*A Short Morning Prayer for a Family,
when there is not time for a longer.*

O Almighty and most merciful Father, who hast been our Helper and Protector, when we were unable to help our selves, and hast shewed thy mercy and loving-kindness to us, in preserving us the Night past, and hitherto of this day; we bless and magnifie thy holy Name for this and all thy mercies, from day to day vouchsafed unto us. O Lord, in mercy continue thy favour towards, inlarge thy Compassion in taking us this day into thy care; bring to nought all the devices of the wicked against us, make their counsels of none effect, and let not their imaginations prosper; defend us from the power and prevalence of Temptations, from the Snares of the World, the Flesh and the Devil, and let no sin get dominion

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nion over us: send forth the light of thy Spirit, and thy Grace to guide us, make all our designs harmless and innocent; and bless us in all our undertakings, for Jesus Christ his sake, *Amen.*

*A Short Evening Prayer for a Family,
when there is not time for a longer.*

GOOD God, be merciful unto us in the pardon of all our sins, particularly those of this day, whether by thought, word, or deed committed against thee. Be pleased to accept our thanks and praise for all thy Mercies, whether Spiritual or Temporal vouchsafed unto us, particularly those of this day. O gracious Lord, to whom Mercy belongs, bless us we beseech thee, O our Father: Be merciful unto the whole race of mankind, to all our Friends, our Relations, our Kindred,

dred, our Acquaintance, to all who desire our Prayers; to all whom thou hast put in Authority, or appointed to serve at thy Altar. Be pleased to continue thy watchful Eye of Providence, over us and all that belongs unto us; secure and defend us from all evil accidents, sin, and danger; let none evil come nigh our dwelling, nor the wicked approach to hurt us. Let our lying down be in Peace and Safety, and let our rest be such, that in Health and Strength, we may rise again to praise thee, and serve thee in our several places, in Holiness and Righteousness all the days of our Life, through Jesus Christ our Lord, *Amen.*

A longer Family Prayer for any Morning.

O Immortal, invisible, and only wise God, before whom the
Na-

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Nations are as a drop of the Bucket,
and are counted as a small dust of
the Balance, thou even thou, art
God alone; thou hast made the
Heavens, and the Earth, and all
things that are therein, and thou pre-
servest them all: Thy Name is *Jeho-
vab*, and thou art the highest over
all the Earth; thou hearest Prayers,
and to thee all Flesh should come:
Hear us O Lord, from Heaven thy
dwelling place, and when thou hear-
est, forgive us that are less than the
least of all thy mercies, who were
conceived in sin, and brought forth
in iniquity, who are prodigal Chil-
dren, unprofitable Servants, of pol-
luted Lips and uncircumcised Hearts.
O let thy good Spirit help our infir-
mities, and make Intercession for us,
shed abroad thy Love in our Hearts,
stir up our Souls to lay hold on thee,
that we may not seek thy Face in
vain; have respect to the Prayers
of thy Servants, hearken to our
Cry

Cry and our Supplications that pray before thee this day. O Lord thou madest Man upright, but he has corrupted himself, and sought out many Inventions: Thou didst plant our first Parents a noble Vine, a right Seed, but they turned quickly into a degenerate plant of a strange Vine, and we their Offspring are a seed of evil doers, a sinful people laden with Iniquity, wise to do evil, but foolish to do that which is good, casting thy Laws behind our backs, and hating to be reformed. O how often is it that we will not know the ways of peace, and that thy fear is not before our eyes; that with greediness we run into the ways of destruction, as if we had made a covenant with Death, and were at an agreement with the Grave, choosing darkness rather than light, turning thy Grace to wantonness, grieving and quenching the Spirit whereby we should be sealed to the day of
Re-

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Redemption, and treasuring up for our selves Wrath against the day of Wrath, and revelation of the Judgment of God. O holy Jesus, how just would it be with thee to deny us before the Angels, that have so often denyed thee before men, and say unto us, *I know ye not, depart from me, ye Workers of Iniquity* : But thou wouldst not that any should perish, but that all should come to repentance ; thou wouldst not the death of a sinner, but rather that he should return and live ; thou camest to save Sinners, and through thy Resurrection we have a lively hope. O let it be unto thy Servants according unto thy word, and let us not be disappointed of our hope ! blot out the hand-writing that is against us, and nail it to thy Cross ; take away our Iniquity, and receive us graciously ; Strengthen us with thy Spirit in the inward man, teaching us, that denying ungodliness and worldly lusts, we
I may

may live righteously, soberly, and godly in this present evil World: Purge our Consciences from dead works, to serve thee the living God; that we may work out our Salvation with fear and trembling; and whilst it is called to day, make our calling and election sure, that our bodies may be a living Sacrifice holy and acceptable to God, and all our members instruments of righteousness; that continually abounding in the work of the Lord, and confessing Christ before men, we may be owned before the Angels, and finally obtain to the resurrection of the just, and be saved in the number of the true *Israelites*:

Good Lord, enlighten those that sit in darkness, and in the shadow of Death; guide their feet into the ways of peace, and daily add to the Church such as shall be saved; continue thy loving kindness to them that know thee; let them rejoice that

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that know thy name, and put their trust in thee ; and let every one that names the name of Christ, depart from all Iniquity. Bless this Nation to which we belong, teach all to fear thee, from the least to the greatest ; do thou delight to dwell among us, and make us that happy People who have their Lord for their God. Bless thy anointed Servant, our Gracious Sovereign, make him a man after thy own heart, and deliver him not into the Will of his Adversaries. Let Peace flourish in his days, and Justice run down like a mighty Stream ; and grant us such Governours as may be a terrour to evil works, and an encouragement to those that do well. Bless those that labour in the Word and Doctrine, give them courage boldly to reprove evil, make them such Workmen as need not to be ashamed ; let them not do the work of the Lord negligently ; give them Understanding, Zeal,

and Diligence answerable to their great Calling; and let thy Word prosper in their hands to the Salvation of their own Souls, and those that hear them. O thou that art a helper of the friendless, defend the cause of the Fatherless and Widow; uphold those that fall, raise up those that are bowed down, and give Medicine to heal all that are in sickness: Speak peace to the wounded Conscience, and give them a sight of thy mercy, to whom the Tempter or their own Sins suggest Despair; thou hide thy face from them for a moment, with everlasting kindness have mercy upon them, and so direct thy judgments, that presumptuous Sins may not get Dominion over any one Soul; shew mercy to all that desire or need our Prayers, be good to our Friends, and forgive our Enemies; lay not their Sin to their charge. O Lord open our lips, that our mouth may shew forth thy praise,

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praise, for all thy mercies continued to us, for the protection of the past night, and bringing us once more into thy presence: O Lord watch over us this day for our good! Thou that spiest out all our ways, make them so direct, that we may keep thy Statutes. O knit our Hearts unto thee, that we may fear thy name! Let thy right hand defend us, thy arm hold us fast, and secure us from, or succour us in the midst of Danger. Let not any one Temptation get Dominion over us, but teach us to eschew evil and do good. Let thy holy Spirit help our Infirmities, make our thoughts innocent, our words unblamable, and our actions such as may afford us comfort when we shall be judged according to what we have done in the Body. O be with us in all our undertakings! Bless us in all that we set our hands unto; Bless, bless us, O our Father, and do more for us than we are able to ask

or think, for Jesus Christ his sake our blessed Lord and Saviour, in whose words we are taught to pray, saying, *Our Father which art, &c.*

A long Family Prayer for any Evening.

O Almighty God, who dwellest in light which no man can approach unto, and in whose sight there is no creature that is not manifest; who keepest mercy for thousands, forgivest Iniquity, Transgression and Sin; who art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and never forsakest those that seek thee; who deliverest the needy when he cryeth, the poor also, and him that hath no helper; who tookest us out of our Mother's Womb, and hast been our God ever since we were born. Hear us, O Lord! who worship, and fall down, and kneel

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kneel before thee, our maker, to give unto thee the honour due unto thy Name, to bring an Offering of praise, and seek thy Face; to offer unto thee a Sacrifice of Thanksgiving, and call upon thy Name: Give ear to our prayers O God, and hide not thy self from our supplication. Let our prayers be set before thee as Incense, and the lifting up of our hands as an evening Sacrifice. We cannot hide our sins from thee, before whom Hell is naked, and Destruction has no covering; we therefore humble us before thee to confess our manifold sins and iniquities; O teach us so to confess and forsake them, that it may be just and faithful with thee to forgive us our sins, and cleanse us from all unrighteousness.

O Lord, what are we Men that thou shouldst be mindful of us, and we Sons of Men, that thou shouldst regard us! We are a seed of Evil-doers, by Nature the Children of

Wrath, born with a Law in our Members that is still warring against the Law in our Minds, and striving to bring us into Captivity to the Law of Sin. O wretched Men that we are, who shall deliver us from this body of death! for when we should do good, evil is present with us, and without thee we can do nothing, but sin against thee: Our Imaginations have been vain, and our Hearts desperately wicked; our Wills in bondage to Corruption, and all our members Instruments of Unrighteousness. O how often have we broke thy Laws, that are holy, just and good! How often have we abused thy tender offers of mercy, and forgiveness, and not suffered thy goodness to lead us to Repentance! And though thou hast chastened and corrected us, how long have we hardened our Faces, and refused to return! O how great is the number of our sins! If we tell of them, they are
more

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more than we are able to express, and like the Hairs of our Head, and the Sand of the Sea-shore for multitude. How just had it been with thee O Lord ! long e're this time, to have given us our portion with the Worm, that gnaws and never dies ; and in that Fire that burns, and shall not be quenched ! How justly mightest thou have consumed us in thy Wrath, and sent us to that place where there is nothing but weeping and wailing, and gnashing of Teeth ; and given us the wages of sin, even death eternal : but thou hast promised, that when the unrighteous forsakes his ways, and the sinner his doings, he shall not die but live : O remember thy loving-kindness, and pardon our Iniquities, for they are great, for his sake that was born, and came into the World that he might save sinners, that he might be a propitiation for the sins of the World, that he might quicken those

that were dead in trespasses and sins, and save that which was lost. For his sake, save us that deserve eternally to die; save Lord, or else we perish! O despise not the work of thine own hands! but be unto us, a God forgiving iniquity, transgression and sin, and say unto every one of our Souls, I am thy Salvation. Do thou forgive the transgressions of our whole lives, particularly of this day; and when thou hast made us whole, teach us to sin no more, lest a worse thing come unto us. Thou art the God of all Flesh, and there is nothing too hard for thee; O let not sin reign in our mortal bodies, but redeem us from our iniquities, and purge our Consciences from dead works to serve thee the living God. Order our steps in thy word, and let not any Iniquity have Dominion over us; write thy Law upon our Hearts, put a new Spirit within us, and make us free from the Law of sin and death.

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O good God, Sanctifie us through-
out, that our whole Spirit, Soul and
Body, may be preserved blameless
till the coming of our Lord Jesus
Christ. Teach us so to number our
days, that we may apply our hearts
to wisdom; fit us for the worst of
changes, prepare us for Death and
Judgment, and that great account
we are one day to give. Teach us
so to wait the days of our appointed
time, that our Lord may not come
in an hour that we look not for him;
but make us all fit to dye, and then
come Lord Jesus, O come quickly!
Lord shew mercy to all that sit in
darkness, and in the shadow of
Death; give the Heathen knowledge
of thy Laws, and guide their Feet
into the ways of peace. In a more
especial manner, be good to all that
call upon thy name; O make all our
ways so direct, that we may keep thy
Statutes; and teach us not only to
cry Lord, Lord, but to do the Will
of.

of our Father which is in Heaven. Shew mercy to this sinful Land to which we belong; pardon our many and our crying Sins; teach us all to fear thee from the least to the greatest; make us a willing and obedient people; plant thy love, and fear in all our Hearts; and then suffer not thy displeasure to arise against thy people, and the Sheep of thy Pasture; unite our Divisions, and heal our Distractions, and teach us to follow peace with all Men, and keep the unity of the Spirit in the bond of peace. And for the sake of this Church and Nation, bless thy anointed Servant, thou hast appointed to Rule over us; bring to nought all the Counsels of the wicked against him; let their malice fall upon their own heads, but upon his let the Crown flourish. Bless all his Royal Relations, make them zealous of good works, and Crown them with Glory and Immortality. Bless all Ministers

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sters of Justice, give them Zeal for thy Glory, make them a terrour unto evil works, and encouragers of those that do well. Bless the lot of thine Inheritance, the Tribe of *Levi*, give them innocence and prudence, and let them shine like Stars in the midst of a crooked and perverse Generation. Give them Courage boldly to rebuke Vice, give them Zeal and Piety, and Wisdom answerable to the necessities of the present Age, and their high calling; make them examples to their Flocks, and bless thy Word to the Salvation of their own Souls, and those that hear them. Lord, be good to all that need or desire our Prayers; bless all our Friends and Relations, and let all that are dear to us, be so to thee; bless those that curse us, and accept our Prayers for those that have, or would despitefully use us. Remember for good this place to which we belong; let brotherly kindness and
charity

charity, and whatever else is praiseworthy, dwell among us. O Lord, in mercy accept our Sacrifice of thanks and praise for our health and strength, for prolonging our day of Repentance, and giving us so many invitations to repent and live ; and for all the mercies of this day, and from day to day vouchsafed unto us. Now, O Lord, into thy hands, as into the hands of our faithful Creator and Redeemer, we commend our Souls and Bodies, and all that belongs unto us ; let thy Providence be our defence, and thy Angers our guard ; defend us from the malice of the Devil, and wicked men, from all sin, sad accidents and danger : do thou that neither slumberest nor sleepest, make us dwell in safety : Let not any evil come nigh our dwelling, or approach to hurt us ; but refresh our bodies with moderate sleep and rest, and bring us once more to praise thee in the land of the living : All
which

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which we humbly beg for his sake that has promised to give whatsoever we ask in his Name ; to whom, with thee, and thy holy Spirit, three Persons and one God, be ascribed all honour and praise, both now and for evermore, *Amen.*

Short Prayers to be added to any
of the foregoing.

A Prayer for the KING.

ALmighty God, by whom the Powers that be, are ordained, and by whose especial care thy anointed Servant, our Sovereign Lord the King, has been protected, and preserved, and establish'd in peace and honour upon his Throne ; continue thy favour and mercies toward him ; make him a great example of Virtue, a zealous Defender of the
Church

Church and Religion establish'd in these Kingdoms, and a happy Father of his Country; and make all his Subjects sensible that he is thy Minister for our good, that his Person and Authority may be Sacred, and the chearfulness of our Obedience make him always easie in the discharge of that great Trust thou hast repos'd in him; and after a long and peaceful Reign, crown him with Glory and Immortality, for Jesus Christ his sake, *Amen.*

A Prayer for Pardon, Faith, Repentance, Grace, Holiness and Perseverance.

O Most merciful and Almighty Father, who art able out of stony Hearts to raise up Children unto *Abraham*, and make us here, such as thou wilt accept hereafter; in mercy forgive all our Sins; let them never rise in this world to shame us,

NOT

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nor in that which is to come to condemn us; let thy mercy, and the merits of thy Son, be the foundation of our Faith, and the assistance of thy Spirit make it strong and steadfast, active and vigorous, and effectual to the Salvation of our Souls: Give us a due sense of the guilt and danger of our Sins; teach us to hate and abhor them, and by a severe, holy, and timely Repentance, fly from the wrath to come. Let thy Grace be powerful in us to the beating down the strong holds of Sin and Satan, enabling us to mortify our lusts, to subdue our corruptions, and overcome all temptations to Sin and Vanity. Lord, make us holy in all manner of Conversation, that our Lives may be such as become the Gospel of Christ, and our good works an ornament to our holy Profession; and that in good time we may reap, if we faint not; let perseverance crown our piety, and so direct

direct and guide us all our days, that by patient continuance in well-doing, we may seek for Glory, and Honour, and Immortality, and Life eternal, for Jesus Christ his sake, our most blessed Saviour and Redeemer, *Amen.*

For Justice, Charity, Thankfulness and Chastity.

O Eternal Father, who knowest what sins beset us, and what temptations most readily prevail upon us; do thou watch over us for our good, and be our constant guard and guide; let not a desire of any thing in this World, ever tempt us to deceit or fraud, or betray us to least injustice; but do thou teach us to be just to our Sovereign, in giving him the Tributes of Loyalty and Obedience, of Love and Honour, the things that are his; and to all our equals teach us to do as we would be done

done unto, and in all our actions to do justly. Open our hearts to forgive our Enemies, and do good to them that hate us. Make us tender of the welfare, and compassionate to the suffering of others; and let us never forget, that to do good and communicate, are the Sacrifices with which God is well pleased. Give us a due sense of all thy mercies, and never let us fail to return thy blessings in thanks and praise, and study to shew forth our thankfulness, not only in our Lips, but our Lives. Deliver us from the power and prevalence of Lust, and Wantonness, and Sanctifie us throughout, that our Bodies may be preserved holy, and undefiled, and we at last may be blessed among them that are sanctified, through Jesus Christ our Saviour and Redeemer, *Amen.*

For

*For Patience, Humility, Content and
Temperance.*

A Lmighty God, in whose Hands are the Hearts of Men, and from whom comes every good and perfect gift; in mercy look down upon us, who of our selves can do nothing but sin against thee: Thou knowest what we are, and rememberest whereof we are made, and how apt we are to forget it: Let thy goodness supply all our defects, and thy mercy help our infirmities; make us perfect masters of our passions, that the harshest Dispensations of thy Providence, may never be uneasie to us, nor any provocations from Men ever hurry us to rage, passion, or impatience; but amidst the trials we meet with here, teach us to preserve a calm and easie temper, a spirit serene and gentle, and easie to be entertained: Root out that pride and
vanity

vanity that cleaves so close to our corrupted Natures; and give us that meek and humble temper that may be of great price in the sight of thee our God, and render us acceptable and useful unto Men. Give us such a sense of thy Wisdom and our own demerit, that we may think those circumstances fittest for us that thou appointest; and the worst condition we can be in, better than we deserve; that we may entirely resign our selves to thy Will and Conduct, and be content in whatever state thou art pleased to place us. Finally, we beseech thee that thou wouldst not suffer the temptations to intemperance, to prevail upon us, nor our Appetites ever to insnare us; do thou teach us Temperance, and Sobriety, and so constantly assist us, that amidst all the allurements to Riot and Excess, our bodies may be preserved pure and undefiled, as Temples of the Holy Ghost; and all for his sake
who

who was made Man, Jesus Christ
our blessed Saviour and Redeemer,
Amen.

*A Prayer for the Prosperity of the
Church and Religion Establish'd in
these Kingdoms.*

O Almighty God, who hast made
these Nations happy in a wise
and regular Reformation ; and not-
withstanding our great unthankful-
ness and provocations, continued to
us the purity of thy Gospel, and pre-
served thy Church and Religion
amongst us ; and to compleat our
happiness, vouchsafed to both the
favour and protection of thy Anoin-
ted Servant, our most gracious So-
vereign. O Lord, give us all a due
sense of these thy mercies, and teach
us to manifest our thankfulness to thee
our God, by Piety and Obedience,
by Holiness and Charity ; and to
our Prince, by the most sincere and
heartly

heartly Reverence to his Person, and Religious Obedience to his Laws: And do thou O Lord, preserve this Church which thy own right Hand has planted: defeat the malice and designs of all her Enemies, and let her flourish in these Kingdoms so long as the Sun and Moon shall endure; and let that Religion and way of Worship Establish'd amongst us, be ever blessed with thy Favour and Protection: let neither the malice of the Devil, or wicked Men, nor our own impieties, ever rob us of such invaluable blessings; but continue them happy Instruments of Salvation to these Kingdoms, till all the World shall be one Flock under the great Shepherd and Bishop of our Souls, Jesus Christ: to whom with thee and the Holy Ghost, be all Honour and Glory, both now and for ever, *Amen.*

*A Prayer to be used by a Family for a
Sick Man.*

HEarken unto us O Lord our King, and our God, for unto thee will we make our prayers! O thou great Physician of Soul and Body, who killest and makest alive, who turnest Man to destruction, and by thy Power bringest back the Children of Men from the dust of death, and the Jaws of Hell: O Lord, hear us that now call upon thee for this thy Servant; with the wholesome strength of thy right Hand support, and grant him the light of thy countenance; make his Bed in his sickness, and teach him to put his whole trust and confidence in thy mercy, and let him rejoice in thy Salvation. With the grace of thy holy Spirit sanctifie all his Sufferings, that he may turn and enquire after thee his God, before the evil day of death shall

Part II. *Occasional Prayers.* 211

shall come, and make his peace before he stand at thy Tribunal to be judged for all he has done in his mortal body. O holy Father, who art a God of the Spirits of all flesh, look in mercy on this thy Servant ; lay upon him no more than thou enablest him to bear ; teach him to resign his Will to thine, and by his patience and submission to thy Will, to glorifie thee in this day of his Visitation. O Lord, we know that Man that is born of a Woman is not clean in thy sight ; and if thou shouldst be extream to mark all that this thy Servant has done amiss, he could not answer thee one for a thousand ; but thy mercies are infinite, and thy compassion never fails ; therefore for thy mercies sake, turn thy face away from his Iniquities, and blot out all his Transgressions ; charge his Sins upon the score of thy Son, and let the hand-writing of Ordinances be nailed to the Cross, and

so wash him in the blood of the immaculate Lamb, that his Sins that are as red as Scarlet, may be white as Snow. Seal his pardon before he go hence and be no more seen, and in this his day let his work be finished, before the night come in which he cannot work. O Lord heal his Soul, and then if it be thy good pleasure, his Body also; raise him up to praise thee once more in the land of the living, and make him so sensible that 'twas thy hand which gained the victory, that his mouth may shew forth thy praise, and declare the wonders that thou dost for the Children of Men, and his yet unfinished days make him more fit for the great day of accounts. But if he must shortly die, good Lord set his house in order; make his Repentance serious, his Faith stedfast, and let the merits of thy Son, shield him from thy wrath, and his righteousness protect him from thy justice, that he may be
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received in the number of the faithful, and enter into the joy prepared for them that love and fear thee; and from every example of mortality, teach us to remember whereof we are made, to consider we are but a shadow that passeth away; and so to remember our latter end, that living we may live in thy fear, dying we may die in thy favour, and finally pass from Death to Life, and to all eternity partake in their joys that die in the Lord. Lord hear us, and answer us, for thy Son's sake, who dyed to save Sinners, Jesus Christ our Lord and Saviour, *Amen.*

*A Family Prayer in behalf of a Woman
in Sicknefs.*

Almighty God, to whom alone belong the issues of life and death: O Lord, look upon thy Ser-

vant in whose bones there is no rest by reason of her Sin, and in whose flesh there is no health by reason of thy displeasure ; make hast, O Lord, to help her ; let it be thy pleasure to deliver her, and make no long tarrying to be her Helper and Redeemer. O our God ! if it be thy blessed Will give not over unto Death thy Servant that thou now chastnest and correctest ; but restore the voice of joy and health, and raise her up to praise thee in the land of the living, and let her rejoice in the great things thou hast done for her Soul. But if her Glas be run, and she even hard at Death's Door, O Lord, deliver thy Servant thou hast appointed to die ; deliver her from those Sins that are too heavy a burthen for her to bear, from the Snares of the Destroyer, the deceitful love of this World, and the Wrath to come. Let her Death be precious in thy Sight, and let her be numbred among
thy

Part II. *Occasional Prayers.* 215

thy Saints in glory everlasting ; but whether she live or die, Lord, make her thine ; give her a free and full pardon of all her Sins : O let her Iniquities be no more remembred before thee ; form in her Soul the Image of thy Son, and let her body be the Temple of the Holy Ghost ; Sanctifie her throughout, and make her every day more and more fit for the appearance of the Lord Jesus. Create a clean heart, and renew a right Spirit within her. Let her Faith be lively, and work by Love ; let her hope be such as purifies from all filthiness both of Flesh and Spirit ; and give her a Repentance never to be repented of, that when this mortal body shall put on Immortality, and this corruptible Incorruption, Death may be swallowed up of Victory, and she may be crowned with Glory and Immortality : And that this scourging may be an evidence of thy love, and this Chastisement that

K 3 thou

thou intendest to receive her; Teach her that has received so much good, with the patience of *Job*, to receive evil from the hands of the Lord: Let thy Strength still wait upon thy Rod, and thy Comforts sweeten all her Sufferings: O teach her to resign her Will to thine, and in the midst of all the troubles thou layest upon her, with patience to possess her Soul, and suffer her not at her last hour, for any pains of Death, to fall from thee; but, Lord, receive her Soul into the place appointed for the Spirits of just persons made perfect, through the blood and merits of thy Son, Jesus Christ our Lord, *Amen.*

A Prayer for a sick Child to be said by a Family.

O Almighty Father, who didst make and fashion us in the Womb, and whose gift Children are,
with

Part II. *Occasional Prayers.* 217

with the eyes of pity and compassion look down upon the creature which thou hast made: O Lord, call not our ways to remembrance, but be merciful unto us that this Child may live; and do thou that hast ordained thy praise out of the mouths of Babes and Sucklings, continue this Child in the land of the living, and out of its mouth perfect thy own praise. O take it not away in the flower of its Age, but let it live to declare thy power to the generation that is yet to come; but if thou art pleased to take it from us, take it to thy self; say unto its Soul, I am thy Salvation, and let it be with thee in Paradise, for the sake of thy holy Child, Jesus Christ our Lord,
Amen.

A Prayer for a Woman in Travel, to be used by her Friends or Family, or any particular person in her behalf.

O Blessed Jesus, who didst not abhor the Virgins Womb, when thou tookest upon thee to deliver Man, but wast made in the form of a Servant, and born of a Woman; according to thy great goodness look upon thy Servant, and be merciful unto her, as thou usest to be unto those that fear thy Name. Know her Soul in Adversity, and be her Helper and Deliverer now her Soul is troubled, and her Pains take hold upon her: Be thou her present help in this time of trouble, and make no long tarrying, O our God! And till in thy good appointed time thou turn her heaviness to rejoicing, and her mourning into joy, be pleased to support her under all her Agonies, and with the Consolation of thy

thy holy Spirit, comfort her in all her pains. O thou that formest thy Image in the Womb, and hast brought to the Birth, give her strength to bring forth, and let her live to rejoyce in the fruits of her Womb: give her patience to await her hour; fit her for the worst that may happen, and make her for ever thine, for Jesus Christ his sake, *Amen.*

A Thanksgiving for Deliverance from Child-birth, to be used by a Family, or a particular person in the Womans behalf.

O God from whom all good things do come, and to whom all praises are due, to thy Name be ascribed all Honour and Praise, that hast heard the Cry of thy Servant, and delivered her from the bitter Pangs and Agonies of Child-birth; that hast known her Soul in Trouble,

K 5

ble,

ble, and remembred her for good. Let thy Praise be as great as thy Mercy; and let all the ends of the World confess, that thou art God alone, and that none can deliver as thou dost: and let thy Honour be great in the Salvation of thy Servant. O let her live to come into thy Courts, to praise thee among the Multitude, and tell what great things thou hast done for her Soul: Bless the Fruit of her Womb, and make all that are, or shall be hers, thy Children; give her Grace to live in thy fear, and save her in the number of the true *Israelites*, through Jesus Christ our Lord, *Amen.*

*A Prayer to be said for a Sick Person
before his receiving the Sacrament,
by a Family, or a single person.*

O Almighty and most merciful Father, who hast commanded thy
Ser-

Servants to pray one for another, and promised to hear their prayers when two or three are gathered together in thy Name. O Lord hear (us) from Heaven thy dwelling place, and accept (our) my) prayers in the behalf of thy Servant: Lord bless him, and keep him, make thy Face to shine upon him, and give him Peace both now and for evermore: Increase his strength and patience; Sanctifie all his sufferings, and let it be good for him that he has been afflicted. Bring his ways to his remembrance and repentance; and so set his sins in order before him, that he may abhor himself in dust and ashes, and turn with all his heart unto thee his God. O let his ways be made so direct, that he may keep thy Statutes, that he may turn from the evil of his way, and save his Soul alive: Give him the wedding Garment, that he may be acceptable at the Marriage-Feast, and worthily eat of that Bread,
and

and drink of that Cup : Let that be a pledge of thy favour and thy love ; seal his pardon and his peace, and do thou receive him into Covenant with thee. Pardon all his unworthiness, hide his sins in the Robes of thy Sons Righteousness ; confer upon him all the benefits of thy Son's death, and be thou unto him the God of his Salvation ; prepare him for Death and Judgment, and that great account he is one day to give : Let the mercies of thy Table, fit him for the Glories of thy Throne ; and his attending on thy Son in his Humility, be a means to make him owned before thee, O Father ! and thy holy Angels, when thy Son shall come in Glory to Judge the World : To whom with thee, and thy holy Spirit, be ascribed all Honour and Glory, Praise and Adoration, both now and for evermore, *Amen.*

*A Thanksgiving to be used by a Family
for recovery from Sickneſs, or deli-
verance from any common trouble.*

O Merciful Lord, that haſt heard
our Prayers, and not turned
thy mercies from us, but in thy great
goodneſs haſt put off our Mourning,
girded us with gladneſs, and reſtored
the voice of Joy and Health to our
Dwellings. O Lord, thou haſt dealt
graciouſly with us, and of very faith-
fulneſs cauſed us to be troubled ! O
let thy merciful kindneſs be continu-
ally upon us, and teach us to be glad
and rejoice in thy mercy, that haſt
conſidered our trouble, and known
our Souls in Adverſity ; and ſo to
learn thy Statutes, that it may be
good for us that we have been affli-
cted. O let us be telling of thy Sal-
vation from day to day ; let all that
is ours praife thy holy Name ; and
let us do all that lies in us, to make
thy

thy Honour great in our Salvation,
 and thy Name glorious throughout
 the World ; and in whatever trou-
 bles thou layest upon us for the time
 to come, let our Trust be in thee ;
 do thou deliver us in thy Righteous-
 ness, and let us never be brought to
 Confusion. O help us in our trouble,
 for the help of Man is vain ; and so
 bless all thy Fatherly Chastisements,
 that they may all redound to thine
 Honour, and the good of our own
 Souls, through Jesus Christ our Lord,
Amen.

*A Thanksgiving to be said by a Family,
 for the Recovery of a particular per-
 son from Sickneſs, or deliverance out
 of ſome imminent Trouble or Danger.*

O Lord, who art a present help in
 trouble, and never leaveſt nor
 forſakeſt thy Servants; 'twas thy hand
 which delivered thy Servant : Thou
 O

O Lord, hast done it, thou hast delivered a Soul from Hell, and thy Servant from the pit of Destruction; thou hast done a great thing, whereat we all rejoice, and come now before thee, to praise thee with joyful Lips. But thy praise is above Heaven and Earth, what can we therefore give unto thee, O Lord, for all the benefits thou hast done unto us! But thou hast commanded that we should offer unto thee our Sacrifice of Thanksgiving, we will therefore always give thanks unto thee O Lord; thy praise shall be ever in our mouths, and we will praise thy Name for ever. Glory be to thee O Lord most high! O let thy mercy unto thy Servant bring forth a greater care and vigilance for the time to come, to live in all holy Obedience towards thee; to remember, that 'tis appointed unto all Men once to die; and be thou merciful unto thy Servant, as thou wilest to be to those that fear thy Name;

Name : Lord make us all so sensible of thy mercy and loving-kindness, that we may study to please thee in all holy Obedience, and be always ready at whatsoever time, and in whatsoever manner, it shall please thee to call upon us ; and at last be made co-heirs in Glory with thy blessed Son, Jesus Christ our Lord, *Amen.*

A Guide

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A
GUIDE
TO THE
Devout CHRISTIAN.

The Third Part.

CONTAINING

A Discourse of the Nature, and Necessities of frequent receiving the Holy Sacrament, together with Meditations thereon, a Rule for Examination, and Prayers and Directions for the worthy receiving thereof.

Let a man examine himself, and so let him eat of that Bread and drink of that Cup,
1 Cor. 11. 28.

L O N D O N,

Printed for M. Wotton at the Three Daggers in Fleet-street, and Joseph Lawson in Lincoln, 1687.

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T H E
P R E F A C E.

TIS a sad Occasion of every good
mans wonder and sorrow, to
observe with what frivolous pretences
men content themselves to excuse their
repeated neglects of the blessed Sacra-
ment; to see how the same persons that
magnifie the Mystery, pretend Consci-
ence to dispute themselves into the con-
tempt of it, whilst at the same time they
confess it a Duty and a Blessing. Some
that value themselves upon the strictness
of their Lives, pretend unworthiness
from one Sacrament, nay, from one year
to another; and yet make this which is
so sad a testimony of their want of a due
sense of Religion, a mark of their greater
strictness; and with this wretched pre-
sence how many resist all the Rhethorick
and

The Preface.

and Reason of the Pulpit ; defeat all the methods of entreaty and perswasion, and are deaf to all arguments to call them to the Table of the Lord ? And at the same time that they blame others for denying the Cup to the People, they deny both Cup and Bread to themselves, and in their Barbarity to their own Souls, exceed the Cruelty they condemn. Never was there a sadder instance of a mis-led and deluded people ! To awake men from this sad and deplorable State to a better sense of their Duty, and yet obviate the common Excuses of Ignorance of the Mystery, or unpreparedness, I shall enquire into the nature and necessity of the Blessed Sacrament, and lay down some Rules for a devout and pious preparation for it.

*A Discourse of the Nature,
and Necessities of frequent
Receiving the Holy Sa-
crament, &c.*

Part III.

CHAP. I.

*What the Sacrament of the Lord's
Supper is : the Time and Ends
of its Institution.*

THE Sacrament of the Lord's
Supper is a holy Mystery, or-
dained by Christ as a Seal of the Co-
venant of Grace, and a Means both
to represent and set forth his Death
and

and sufferings, and confer a right to the Benefits thereof upon every worthy Communicant.

Sacrament That this Sacrament is
a Mystery. a holy Rite or Mystery,

needs no further proof than the Confession of the whole Christian World, and the many Disputes about it, that have so long distracted the Peace of Christendom;

Ordain'd by and all that name the
Christ. name of Christ, derive

this Sacrament from his Will and Pleasure, and unanimously own, that 'tis from his Command and Practice, that the Observation of it becomes a Duty, and a Law, to all his Followers: His Command is Recorded by St. *Luke* 22. 19. his Practice by him and two other of the Evangelists, *Mat.* 26. *Mark* 22. 22.

Time of In- And the same Texts have
stitution. (past all Controversie)
 made clear the time of
 its Institution; which was immedi-
 ately

ately after the last Passover he eat with his Disciples, when the time drew nigh that the Son of Man was to be delivered into the hands of sinful Men, to be crucified and slain.

As for the ends and reason of Instituting this holy Mystery, our Saviour

Ends of its Institution.

himself will be our guide; and his Command, *Do this in remembrance of me*, is proof enough, that he intended it to perpetuate the memory of his Death and Sufferings, according to St. Paul, 1 Cor. 11. 26. till his glorious Advent, or second coming to Judge the World. And that

this Sacrament was intended by our Saviour as a Seal of the Covenant of Grace, is likewise clear

Seal Covenant of Grace.

from his own words, which our Translations in Mar. 14. and 24. render New Testament; and in Mat. 26. & 28. the New Testament in his Blood, which might as properly be rendred

New

new Covenant, or the new Covenant in his Blood, being not only so translated in those places by the learned *Hammond*, but the same word is so rendred by the same Translators in *Heb. 8. 8.* and so these words of our Saviour, that is, the New Testament, or the new Covenant in my Blood will bear this Paraphrase, *i. e.* this is that Covenant of Grace and Mercy which God hath made with Mankind, and which shall shortly be confirmed and sealed unto them by the shedding of my Blood.

Lastly, that this sacred Mystery does confer upon every worthy Communicant, a right to the Benefits of our Saviour's Death and Sufferings, is as little to be questioned, as that Covenants among Men duly ratified and exchanged, do confer on the Covenanters a Right to the things covenanted for. Being unwilling to tire the patience, or exceed the capacity or the time of common People, I shall

Part III. *Holy Sacrament.* 235

shall add no more to this short and plain account of this Sacrament, but hasten to undeceive the careless and un-thinking Christian, by shewing him the necessity of this holy Duty in order to his salvation.

L

CHAP.

CHAP. II.

*Necessity of the Lords Supper to
Salvation.*

CONTENTS.

1. *The meaning of Necessity : Whence this Necessity arises : How necessary to our Union with Christ.*
2. *To conveying the vital Influence and saving Graces of the Holy Spirit.*
3. *To entitle us to the benefits of Christ's Sufferings, his Death and Resurrection.*
4. *To apply to every particular Christian what is in general promised to us in the Covenant of Grace.*
5. *What a Dishonour and Affront to our Saviour to neglect it.*
6. *The Danger that doth attend.*
7. *Conclusion, recommending it to our Practice.*

Meaning of necessity to Salvation.

WHEN I speak of the necessity of the Sacrament to the Salvation

vation of the Christian ; I understand not such a Necessity as would set bounds and limits to the mercy of God, or utterly exclude from Heaven all such whom God has denied a possibility of partaking ~~of~~ that Sacrament ; nor such a necessity as arises from the Nature of the Work or Duty it self, without respect to the reason and end of its Institution, or the Will of the Institutor : But the necessity I speak of, is such as arises from the Will and Pleasure of Almighty God in making it the ordinary means of Salvation.

Salvation is the Gift of God, and 'twas in his power to grant it unto men on what terms he pleased : Now he having thought fit to institute the Sacrament, and command the usage of it, and in his Word to declare it one of the outward means of Salvation ; We must expect Salvation in that, and in no other way, than that which God has appointed ; and on no o-

ther Terms than those on which God has promised it. Consequently, the external participating *of* the Lords Supper is so necessary to that Salvation of the Christian, that without it Salvation is not in an ordinary manner to be expected.

As for those to whom God has denied the ordinary means of Salvation, (his Word and Sacraments) we may say of them as the Apostle does in another case, *what have we to do with them that are without?* Nor will their Case afford better grounds for us to hope for Salvation, in the same way in which God may possibly bestow it on them, than God's Care of *Moses* in the Mount, or of *Elias* in the Famine, to hope for a miraculous preservation of our Bodies, when there is no necessity for it; or that Ravens should feed us when we are blessed with plenty. Consequently, all such Persons, as live within the Bosom of such a Church

as does require no manifestly sinful Terms of Communion, (if of Age and Capacity to receive the Sacrament) they cannot neglect it without a manifest and apparent hazard of their Salvation. And this I presume to be no other Doctrine than what God himself has taught us in the Holy Scripture, the proof of which I shall confine to such Arguments as may be drawn from thence. As first, that it is necessary to our Union with Christ.

First, That our Union Sacrament with Christ is wrought, means of Union and continued by parti- with Christ. cipation of the Lords Supper, and that we are are thereby Communion made one with Christ, Service. and Christ with us; not our Holy Mother only, but the Holy Ghost has taught us. To this purpose is that of St. Paul, 1 Cor. 10. 17. *We being many are one bread, and one body, for we all are partakers of that one bread:*

The Apostle here speaks of the Sacrament, not only as a Symbol of Charity, and a means of uniting the Members of Christ to one another; but likewise as a means of Union unto *Christ*: For the Body with which we are there said to be united, and to be one, cannot be understood only of the Church, which is sometimes styled the Body of *Christ*; and by union, with which we may be said to be united unto *Christ*; for as in the natural Body, the union of a particular Member to the Body, is the means by which it is united unto the Head: So it is in the Body spiritual, the union of a particular Member to the Church of *Christ*, which is called his Body, is a means of uniting particular Members to *Christ* himself, who is said to be the Head of the Church. Nor is it to be doubted that the Sacrament, by uniting us to this Body of *Christ*, his Church, does thereby unite us unto *Christ*

Christ; or that the words of the Apostle now mentioned will bear that sense; but besides this, this Text seems to import a higher and more immediate union, effected by a due receiving the blessed Sacrament.

First, Because the Body with which we are here, by the Apostle said to be One, must be that he speaks of in the Verse preceding these Words, where he saith, *The Bread which we break, is it not the Communion of the Body of Christ?* Where the Body spoken of seems to be the same which that Apostle, *1 Cor. 11. 24.* saith *was broken*, and *St. Luke 22. 19.* saith was given for us, which can be understood of no other Body than that which was sacrificed on the Cross. Again, 'tis probable *St. Paul* used this Discourse chiefly to persuade the converted Gentiles, not to eat of the Festival Sacrifices of the Idols they had forsaken, by shewing them the inconsistency of partaking

of the Table of the Lord, and the Table of Devils ; because, saith he, they that participate of the Sacrifices offered to false Gods, do thereby partake of the nature of those Gods to which they sacrifice, the thing intimated in their having fellowship or communion with Devils, *v. 20.* and therefore you cannot partake of Idol-Sacrifices, and by partaking thereof become united unto, and partake of the nature of Devils, and partake of the Table of the Lord, and by so doing, be united unto him, and participate of his pure and holy nature : For these are things so directly opposite, that to do both is impossible ; and this seems the stress of the Apostles Argument. And that the reasoning of the Apostle was thus understood by the converted Gentiles, is highly probable ; it being an Opinion commonly received among them, that union with their Gods, and partaking
of

of the very nature of those *Demons*, to which the Sacrifices were offered, was always the effect of eating of those Sacrifices that were offered to them. So that from this Discourse of the Apostle, who asserts partaking of the Cup of Blessing, to be communion of the blood of *Christ*, v. 16. and eating of the Bread, communion of the body of *Christ*, there seems good grounds to conclude that every worthy Communicant, his partaking of the Holy Sacrament, is not only a declarative Act of a political union with *Christ*, and all good *Christians*; but likewise an effective means, by which a more immediate spiritual union betwixt *Christ* and his own Soul is accomplished. And this is so high a Favour, so great a Blessing, that no one that tends the good of his own Soul, would by his own fault be deprived of; and the benefits and necessity of this union, and of the holy Duty by

which 'tis effected, will be further evident from the second thing to be considered, and that is,

Secondly, The vital Influence and saving Graces of God's holy Spirit, are both conveyed unto good Christians, and cherished in them, and their spiritual Life preserved by a due participation of the Lord's Supper. As every member of the Body natural necessarily requires a Union with the Body; and being divided from, or deprived of those Spirits that animate the whole Body, does certainly perish, and lose its natural Life: so it is in the Body mystical, if a Member be not united to it, or be deprived of the Graces that influence and animate that Body; it must cease to be a living Member of that Body mystical. At Baptism every Christian is made a Member of Christ, as our Church teaches us; and being so made, does not only suppose our Incorporation into the Church,

Church, but likewise a participation of those Graces that are common to that Body; and without which we could not be Members of it: so that it is this spiritual Life, or our partaking of the Graces of God's Spirit, that makes us living Members of Christ; and 'tis by vertue of our Union with Christ, and his Body the Church, by which at first we are made, and continued partakers of the Graces of God's Spirit; consequently, he that refuses the means by which this Union is continued; that is, the means whereby he is made one Body with Christ, *viz.* the blessed Sacrament, deprives himself of the vital Influences necessary to preserve him a living Member of Christ's Body. And that this is the consequence of neglecting the Sacrament, nothing will be more evident, if the words of St. John 6. 53, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you,* will

will bear the Interpretation of the Ancients; who from thence so highly asserted the indispensable necessity of the Lord's Supper, that they administered it to Infants, supposing their Salvation desperate if they died without it. And this was probably the reason why our Saviour was pleased to give us his Body and Blood under the Elements of Bread and Wine, the common nourishment of the natural Body; that he might thereby shew us the necessity, as well of strengthening and refreshing our Souls by his Body and Blood (as our Church speaks) as of our Bodies by Bread and Wine; and teach us that the spiritual Life of our Souls, cannot be preserved without a frequent eating of our spiritual Food, no more than our Bodies can subsist without the Food that is natural. And how unreasonable is it to imagine, that those that are by nature and custom prone to do evil; that have created
to

to themselves a necessity of sinning, should yet do well without constant supplies from the Fountain of Grace and Goodness, that works in us both to will and to do : or to expect this supply, and yet neglect the means by which God has promised and determined to give it us ; the sacred Mystery, the holy Jesus purposely contrived to maintain the principle of Life and Regeneration, that first he gives, when at Baptism he sets his Seal upon us and makes us his ? And let it be considered, that without this we cannot be Children of God ; and according to the Apostle, *Rom. 8. 9, & 14. If any Man have not the Spirit of Christ he is none of his ;* that we partake of this Spirit by being one with Christ ; and are made one with Christ, and Christ with us, by being made one Bread, as the Apostle speaks. And from hence there will appear the same necessity of external partaking of the Lord's Supper, as of partaking of that Spirit of *Christ,*
with-

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 without which we are none of his.
 I might further urge the same argu-
 ment from what our Saviour saith of
 abiding in the Vine, *John* 15. 4. in
 order to our bearing Fruit; or that of
John 6. 53. which the Church of God
 for some Ages understood of the
 Sacrament; but because these of
 late have been considered at large by
 a better hand, I shall therefore pro-
 ceed, to shew the indispensable neces-
 sity of the blessed Sacrament, by
 shewing Thirdly, how a due parta-
 king thereof, does intitle to the be-
 nefits of *Christ's* Death, his Passion
 and Resurrection.

*Sacrament inti-
 tles to Christ's
 Death, Passion
 and Resurrec-
 tion.*

Thirdly, The great ar-
 guments urged by *St*
Paul, as proof of the Re-
 surrection of our Bodies,
 to Glory and Immorta-
 lity, are the Union betwixt *Christ*
 and his Members, and their being
 quickned by the same Spirit. *Christ*
 (saith the Apostle) *was the first fruits*
of

of them that slept, 1 Cor. 15. 20. and hence v. 23. concludes the Resurrection of those that are his; and in Rom. 8. 11. If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal Bodies by his Spirit that dwelleth in you. And as the Spirit is only promised in the Covenant of Grace, so the promise of giving it, is to such only as are careful to enter into, and perform the condition of that Covenant. Therefore that which gives a reasonable and well-grounded Assurance of God's performing to each Christian in particular, the conditions of this Covenant, is his own care to make himself a party in that Covenant, by sealing of it; and thereby tying himself to perform the conditions of the same; consequently the sealing of this Covenant, being the way that God has appointed to make each Christian a party to it,
must

must be as necessary to intitle him to the Benefits of *Christ's* Death and Passion, the things on God's part covenanted for, as the sealing and delivering a Bond or Covenant among Men, is to give a legal Right to the things in that Bond or Covenant conditioned for. And this will be further evident from the next thing to be considered, That the partaking of this Sacrament, is the way that God has appointed to apply and confirm to particular Christians, what he has in general promised in the Covenant of Grace.

*Sacrament a
Seal of the
Gospel Cove-
nant.*

Fourthly, The Gospel-Covenant is that Contract betwixt God and Man, in which God promises to admit Sinners to pardon and Salvation, on the conditions of Faith Repentance and sincere Obedience, sealed to Mankind by the death of his Son, *who dyed for those which were dead in Adam, and tasted Death for every*

every man; and not thinking this enough out of his tenderness and compassion to poor Sinners, he contrived a way to admit them into this Covenant, and to give to every penitent Sinner in particular, repeated assurances of enjoying the Benefits thereof; and therefore not only appointed the Sacrament of Baptism to admit us into this Covenant during our Minority, but the Sacrament of the Lord's Supper, by which this Covenant might be personally sealed by every Sinner; and God seal to every Sinner those Blessings in general promised. Now these being the ends for which these holy Rites were instituted; he that at Baptism is admitted into this Covenant by virtue of a Promise (made by others in his Name) to observe the Conditions of it: If he refuse when he comes of Age to ratify this Covenant, and by sealing it to make himself a Party to it, and take upon him the Obligation

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ligation to perform the Conditions it requires ; he has no more reason to expect the Benefits of this Covenant, than Minors to expect the advantage of a Contract made for them by their Guardians, which themselves, come to Age, refuse to confirm. Therefore such Persons as wilfully refuse to come to the Lord's Table, and thereby personally to own themselves obliged to perform the Conditions required on man's part in the Covenant of Grace, ought to be looked upon as such as do renounce that Covenant, and all the Benefits of their *Christianity*, and have no more reason to expect advantage from the Gospel Covenant, than from any other Contract in which they are not concerned. But because this is a Danger little regarded, because little understood, and this Argument cannot be urged too far, or made too plain ; pardon me therefore, if I take leave to explain it by asking

asking a Question or two that may make the thing more plain. Suppose a lawful Government should contrive a solemn League and Covenant, and enjoin every one to take that Covenant that did expect the benefits and protection of that Government, and command that Parents should undertake for their Children during their Minority, but when grown to years of discretion, that then every Person should come into a Court of Judicature, or a Congregation, and with lifted up hands personally engage to observe the conditions of that Covenant ; now suppose some Persons born whilst this was a Law of the Kingdom, and in Obedience to that Law, their Parents undertook for them during their Minority ; yet when grown up to be Men, these Persons would by no means be prevailed upon to come personally and promise to observe it ; but tho the Magistrate commanded,

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ded, and the Minister invited, yet
still refused: let me ask now whe-
ther the promise made by their Pa-
rents in their behalf, be enough to
intitle them to the benefits of the
Covenant; or rather, whether this
refusal in their own persons, to take
this Covenant, be not a just reason
for all men to conclude, they expect
no manner of Advantage from it,
but that they totally renounce it, and
all the benefits thereof? Let me beg
of those poor mis-led People that
neglect the Sacrament of the Lord's
Supper, to apply this to themselves.
God has made a Covenant with
Mankind, and has required that we
not only promise Obedience to it by
our Sponsors during our minority,
but that every one (when of Age)
shall in his own Person seal this Co-
venant, and personally promise in
and by that Ordinance (which he
has instituted for that very end) to
observe the Conditions of it. What
reason

reason then can any man have to hope for the benefits of this Covenant, that does refuse to seal it? Nay, on the contrary, is there not the highest reason to conclude, such refusal to be an actual renouncing of the Gospel-covenant; and consequently such an act as renders the Refusers utterly incapable of the blessing of *Christianity*, and all the merit and mercies of a Saviour, and puts them in as bad, if not a worse state than some honest *Pagans* are in; it being better not to know, than to know, and yet to despise the mercies of a Saviour. Again, there was a Covenant betwixt God, and the People of *Israel*, this Covenant was confirmed to them by a Sacrifice, *Exod. 24. ver. 8.* But when any Profelyte was admitted into that Church, before he could have any right to the benefits of that Covenant, there was required a Sacrifice from him, which was called an

an Applicatory Sacrifice ; by vertue of which, the Covenant in general made with that People, was sealed to particular Profelytes : This Covenant was a Type of that which God hath made with mankind, and the Sacrifice by which it was confirmed, of that Sacrifice by which God has confirmed the Gospel-covenant; that

full, perfect and sufficient
Communion Sacrifice, Oblation and satis-
Service. faction for the Sins of the

whole World, made by our Saviour on the Cross. Now because 'tis not possible that this Sacrifice should be repeated ; for *Christ* can die no more, nor is it necessary that it should be repeated, because as the Apostle speaks, *Heb, 10. 12, 14, 18. This Man after he had offered one Sacrifice for sins for ever sat down on the right hand of God, and by one offering, hath perfected for ever them that are sanctified, and where there is remission, there is no more offering for sin.* Therefore what

remains

remains, is, that there should be a second kind of Sacrifice among Christians, to answer to the Applicatory Sacrifice among the Jews; and this can be no other than that Eucharistical federal Sacrifice, by which the merit and efficacy of the Sacrifice of *Christ*, is applied to every Christian; and the Covenant made with all, is ratified with every single Believer.

Fifthly, Besides all this, how great a dishonour is it to our Saviour, and his Gospel, to imagine, that He who came on purpose to redeem us from the Jewish Yoak, and give us such a Religion as might be a reasonable Service, should ever appoint this as a standing and perpetual Duty, if he did not think it necessary to Salvation? And that the Apostles, the Primitive Christians, and all Christendom (excepting a few mis-guided men in this last Century) did, and still do, apprehend it a necessary, tho

Dishonour to neglect it.

tho an ordinary means of Salvation, is as manifest as their usage of it, or as that there is the face of a Christian Church in the World.

Sixthly, And if any stress may be put on a Parable, from the Sentence pronounced on those that made excuses for not coming to the Wedding Feast, 'tis manifest our Saviour intended that this Sacrament should be thought thus necessary: And that he will pronounce them unworthy to tast of his Supper, that will not come when they are bidden. And certainly, the only reason of that dreadful Sentence against him that came in to the Feast without a Wedding Garment, was the very same Offence that they are charged withall, that did neglect it; that is, he was unworthy to tast of his Supper: And if the guilt be the same in the negligent and the unworthy, the Sentence will certainly be the same too, *blind them and cast them into utter darknes.*

darkness. A great deal more might be said on this subject; but this is enough to all, but men wilfully blind, and resolved upon their ruine.

Seventhly, It remains therefore that I beseech every *Christian* by the re-

Conclusion recommending duty to practice.

gard to his own Soul, that whilst he is careful not to intrude on the Lord's Supper, and come without a Wedding Garment, he be as careful, lest he injure his own Soul by his neglect thereof; and by his refusal, provoke his Lord to that heavy Sentence, *he is unworthy to taste of my Supper.* Let no little excuses serve thy turn, but have a care lest by groundless scruples thou destroy that for which *Christ* dyed. Will a neat and well dressed Apology, for neglect of thy Clothes, keep thee warm without them! Or when thou art hungry, canst thou charm thy Appetite by magnifying the danger of a

M

Surfeit?

Surfeit? and contentedly starve thy self for fear thou shouldst dye with eating? And wilt thou be thus savage and barbarous to thy own Soul, in a thing that so nearly concerns thy welfare; and refuse the passionate Invitation of thy Lord, to the highest and most mysterious union, even that by which thou art made one with *Christ*? Wilt thou refuse that Sacred Banquet God has provided at the price of the Death and Sufferings of his eternal Son, and designed on purpose to seal thy pardon and peace? Remember then as oft as thou art tempted to a neglect of this Duty, at once thou slightest the highest Instance of a Saviours Love, and one of the greatest Blessings that God vouchsafed unto Mankind: Thou robbest thy self of a Mercy, and disobeyest a Command, thy Saviour purchased and sealed with his Blood. Therefore let every Christian as he tends his eternal welfare, as he regards

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gards the Command and dearest Pledge of a Saviour's Love, or the necessities of his own Soul, resolve never to turn his Back on the Table of the Lord; but as often as thy Lord invites thee to this Table, and thou art beseeched in Christ stead by those that attend upon his Service, make no excuses, but come and be reconciled unto God. And now that he who has appointed this remembrance of his Charity and Compassion, and commanded us to come in, that his Table may be filled, may accept thee, I shall enlarge to shew what preparation is requisite to make a devout and worthy Communicant

C H A P. III.

Of Preparation for worthy receiving the Lord's Supper.

C O N T E N T S.

1. *Of Preparation in general.* 2. *A Meditation on the Sacrament.* 3. *Ejaculations before Examination.* 4. *A Rule for Examination.* 5. *Ejaculations after Examination.* 6. *Prayer for Pardon and Grace.* 7. *Prayers and a Letany before receiving.* 8. *Ejaculations before, and at receiving.* 9. *After receiving.* 10. *A Letany and Prayers after receiving.* 11. *Soliloquies.* 12. *A Prayer for a Family, or more Persons than one.* 13. *Prayers for a single Person.*

I. **A** Holy Life is the best Preparative, and he that lives as a Christian ought to do, is always prepared

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Part III. *Holy Sacrament.* 263

red ; and therefore as we ought not to rush upon the Communion Table, so it must be the care of such Persons as live strictly, not to refrain the Sacrament, because some unavoidable Business does sometimes deny them a solemn opportunity to prepare themselves. Let them be careful not to court such Business as may be an hindrance, but they must be likewise so, not to serve God with excuses. Let them remember that the Apostles communicated daily, the Primitive Christians weekly, yet did not abandon the World, nor renounce their lawful worldly Concerns, and that they were Men of like Passions with our selves. I say not this to discourage a solemn Preparation, for I think we cannot be too careful and serious in a matter of so great moment and importance ; but that by prescribing Rules for Preparation, I may not lay a Snare for pious and well disposed Persons ; nor be a

means to keep them back when they have not so much time for Preparation as they do wish for; but let them resolve their Scruples in our Saviours Words, *One ought to be done, but the other must not be left undone*; they must do their best to prepare themselves, and get as convenient time as they can for it, but by no means omit the Duty of receiving: Having resolved upon that, do all you can to get some time to retire from the World, and then you may make use of the following, or any other Directions.

2. *A Meditation on the Sacrament.*

Luke 22. 19.

Do this in remembrance of me.

This was the last pledge of my Saviours Love, the last attempt of a dying Charity, to transmit the memory, and the benefits of his Death;
to

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to Seal the pardon he promises in his Gospel, and dyed to purchase, to ratifie the peace he has made with our once angry Father: an uncommon Banquet, such as may provoke, if not the envy, yet the wonder of Angels; a refection provided at the expence of Miracles, and in the whole progress speaks nothing else but Mystery: No Water turned to Wine, but which is more amazing, Wine consecrated into Blood; even that Blood which is Drink indeed: No multiplyed Loaves to feed Thousands, but a Body that is Meat indeed; an Antepast to the Seraphick Feasts of Charity, and the Delicacies of his glorious Kingdom: And must I be tyed by Laws, forced by Threats and Sanctions? Must I be compelled to come in, that this Table may be filled? Why do I draw back? Why do I tremble to put my Hand in the Dish? Why does mine, like *Belshazzars* hand, shake whilst the Cup is

there? Were all this the product of Humility; were it a sense of those Indignities with which I have so often abused the goodness and mercies of Heaven, I might still hope better from the Impartial Master of the Feast, than the harsh, but just Sentence of, *Bind him Hand and Foot for utter Darknes*. But is it not some secret League with his avowed Foes, that pulls back my Hand from the Table of the holy Jesus? Is it not some darling sin, some flattering Lust that keeps me back from the Altar of my God? Have not I pursued Vanity, and lifted my Hands to strange Gods? And is it not this that strikes Convulsions there? Alas! this Trembling is the issue of my Guilts, and this is the true cause why I stand in need of compulsion to bring me in: Here lies the Christians malady, 'tis the disorders of his Soul which create a disgust to the viands of Heaven, and make him tremble
at

at the approach of the Physitian
 But can delay be Salutory? Will a
 Wound be cured by giving it time
 to gangreen? Will my sins be lessen-
 ed by new omissions of Duty? or
 can I be fitter for the approach of
 my Judge, by adding to the guilt of
 my past Iniquities? Can I be fitter
 to give an account of my Steward-
 ship, when I must invert the order
 of the unjust Stewards Account, and
 set down a Hundred instead of Fifty?
 Thus difficulties assault me on every
 side, and like *David*, I am in a
 strait. If I delay, my Lord may
 come in an hour that I look not for
 him, and appoint my portion with
 the Unbelievers. If I refuse to eat
 the Flesh, and drink the
 Blood of the Son of *Joh. 6. 53.*
 God, he has declared I
 have no Life in me: And if I do it
 unworthily, foretold my doom, that
 in the very act I con-
 demn my self, set my *1 Cor. 11. 29.*

hand to attest how deservedly I suffer, whilst I own the Injustice of that Law I neglect to obey.

Thus surrounded, that of *David* shall be my choice; I will cast my self into the hands of God, choose rather to perish by an involuntary failure in my preparation, than add to my sins by a voluntary omission of my Duty. The first may have some plea to excuse it, but the later is a certain guilt. God may pity and forgive him that proves an unprofitable Servant, when he has done all that he can; but without violence to his own veracity, cannot withhold stripes from them that know, but do not their Masters Will; and shall we exclude the precept that was wrought in a Saviours Blood, and has all the benefits of his Passion to challenge our Remembrance and Obedience? Shall we shut out from the Laws of the Gospel that which ratifies all the rest, and

and signs our right to the Mercies which it promises?

Obedience therefore shall be my Sacrifice; and resolved I am, to go to the Altar of my God: Holy Thoughts shall be my Wedding garment, Sacred purposes my Guard, a holy Faith and vigorous Hope introduce me to the festival of my Lord. 'Tis not a few sower minutes, not the forced Devotion of a day, but a vertuous Life shall be my preparation, and this will perpetuate the Sacramental Feast, and make my Life but one continued Remembrance of the blessed Jesus.

[When this is ended, and Devotions raised, it will be necessary that you begin your Examination, and in order to that you may use such short Ejaculations as these.]

3. O blessed God, who hast commanded that I should examine my
self

self, before I eat of the Bread of Life, and drink of the Cup of Blessing! O do thou bring my own ways to remembrance! O thou that art a Searcher of the Heart, and Tryer of the Reins, awake my Conscience to search out all my Iniquities! O teach me so to judge my self, that I may not be judged; and so to condemn my self, that I may not be condemned!

[After these, or such like, begin your Examination, endeavouring to recollect your greater Sins, especially those you have been guilty of since the last Sacrament.]

[If you have not a better form of Examination you may make use of that which follows.]

4. A Rule for Examination according to the Commandments.

I Commandment.

O my Soul, has God been the Object

ject of thy Love? Hast thou adored and praised him? Has his Goodness possessed thy Soul, and his Excellency all thy Affections? Is thy Faith fixed upon him; and is thy affiance, strength and confidence in his might and power? Dost thou believe his Attributes rely on his promise, and dread his threatnings; and hast thou employed all thy faculties, and all his blessings, to celebrate and praise his Name? O no! The Vanities of the World have too often engrossed my Love; Vanity and Folly have possessed my Soul, and how should I abide it, shouldst thou enter into Judgment with me, O my God!

But spare me, good Lord, and be merciful to my Sins, for they are great.

2 Commandment.

Have my Thoughts have been suitable to the Greatness and Majesty
of

of my God? Have I admired his excellent perfections? Have I judged nothing in Heaven to be compared unto the Lord, nor on Earth to be desired in comparison of him? And if I have not lifted up my Hands, nor bowed my Knee to strange Gods, yet I have come short of that Veneration that is due to so great a God as our God. But, Lord, thou knowest that I am but Dust, and remembrest whereof I am made, O be merciful to the Work of thy own Hands.

3 *Commandment.*

Has the praise of God been constantly in my Lips? Have all my Words been such as minister Grace to the Hearer? Has prophaness never entred into my Lips? And have my Words never dishonoured that God that made me? Have I never took his Name in vain? Have his works been praised, his Word been
honoured,

honoured, and his Name been hallowed by me? Has not his Word been trampled on, his Name polluted within my Lips by Oaths, or Curses, or Imprecations? O my God! have mercy on a Sinner; and make the words of my Mouth, and the meditations of my Heart, always acceptable in thy Sight, O Lord my Strength and my Redeemer.

4 Commandment.

Have I been constant at the House of God? Has his Sanctuary been my delight? Has his Word been revered, and his Day kept holy by me? And has it been my delight to approach the Courts of the living God? Has not Mammon invaded my Makers Right, and robbed him of his own Day? Or if it has not taken my Body, has it not withdrawn my Affections from him? Has it not made my Thoughts wander, my Behaviour

haviour irreverent, or my Devotion cold? Have I not been slow to come to the House of God? Have I not thought the Minutes tedious there, and with Impatience wished an end to the Christian Sabbath, that I might return to the toil and drudgery of the World? Was I not gazing when I should have been praying? Have I not cast away what I ought to have remembered, and censured what I ought to have practised? Have I been as constant and devout at the Table of my Lord, as I ought to have been? Have I not refused to come when I was bidden, and stayed away when warned by his Servants that all things were ready? Nay, have I not affronted my God at his own House? Have not the Congregation been Witnesses to my Sin? and seen me turn my back on that Table my Lord commands to be filled?

O blessed Jesus, that comest on purpose to save Sinners, have mercy on
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on me, O thou Son of *David*! and heal my Soul that has sinned against thee.

5 *Commandment.*

Have I observed inviolably the Laws of Nature, and with tenderness, love, and duty repayed my Parents Care? Have I been tractable and dutiful, and by a chearful and ready Obedience sweetned and endeared their Cares? Have I been subject to the Higher Powers, not for Wrath only, but also for Conscience sake? Have I esteemed them highly for their Works sake, who watch for my Soul? And with Affection repay their Vigilance, to whose oversight God has committed my temporal or eternal Welfare? Have I paid the Tributes of Meekness and Humility to all that wise Providence has made higher than my self? Have I not despised the Powers ordained
of

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of God, or slighted my anxious Parents Care? Have not their Love and Tenderneſs been loſt upon me; or has not my unhappy Temper defeated their Hopes and Care? Have I not been deaf to their Counſels, from whoſe Lips God bids me hear; or deſpiſed their perſons that bring Tydings of peace?

O Lord, thou knoweſt my Faults, and my Sins are not hid from thee! In mercy forgive and pardon my Tranſgreſſions of this, and all thy Laws.

6 Commandment.

Have I been tender of my Brothers welfare, and ready to all the offices of Chriſtian Charity? Have I not imbrued my Hands in Blood? Has my Neighbour never felt my Rage, nor ſmarted by my Fury? or if he has not ſuffered by the violence of my Hands, have I not aſſaſinated

assinated him by envious and malicious Thoughts? or has not hatred, or the bitterness of my Tongue, made me a Murderer? O Lord, with thee there is Mercy; speak the word and heal thy Servant, and let the sins against this Law, never be laid to my charge.

7 Commandment.

Have clean and pious Thoughts possessed my Soul? Has my Mind been chaste and innocent, and my Body undefiled as the Temple of the Holy Ghost? Have I mortified the Flesh, and kept my Body under? Have I set a Guard upon my Appetite, or have I not rather followed the conduct and guidance of it? Have I not studied the Arts of Luxury, and industriously indulged the Flesh? Have I not defiled my Body, and made the Members of *Christ* the Members of an Harlot? or if not my
Body,

Body, yet have not my Eyes been full of Adultery, my Mind defiled, and my Words unclean? Lord, I know not how often I have offended, O cleanse me from my known and secret faults!

8 Commandment.

Have I done to others as I would they should do to me? Has Justice been a rule to all my Actions? Have my Bargains, Contracts, and Promises been regulated by the Laws of Equity and Conscience? Have I took no advantage of anothers Weakness; been faithful to my Trust, and constant to my Promise? Has Rapine, Injustice, Violence, or Oppression, never stained my Actions; have Deceit and Fraud, Circumvention, and Over-reaching, never defiled my Hands, nor slurred my Conscience? Lord, my sins are open in thy sight, thou art greater than my Heart, and know-

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knowest all things: O be merciful to a sinner, and forgive my sins, for they are great.

9 *Commandment.*

Have I been candid and ingenuous, and charitable in my Censures of all my Neighbours Actions, and vindicated his injured Innocence? Have I never blasted his good Name, nor stained his Reputation; have I not raised, nor spread a Calumny? Have not my Words been too sharp, nor my Tongue too bitter, or has the Judgment-seat ne're been witness to my falshood? Lord, do thou forgive me what is past, and set a watch upon my mouth, that I may never speak unadvisedly with my Lips, and my Tongue may never more offend!

10 *Commandment.*

Have my desires been regular and bounded? Has the Bounty of Providence given Law to my Wishes? And have I with content and thankfulness enjoyed the Portion God has bestowed upon me? Have I not envied nor desired my Neighbours Wealth nor Grandeur; wished his Poverty, or Fall, or lusted after his Bed?

O Lord, my Heart's deceitful! and thou only knowest it; purge out the Corruption that lodges there, forgive the malice, or vanity of my Thoughts, be merciful to my Iniquities, and write thy Laws upon my Heart, and on my Mind, good Lord I beseech thee.

A Fur-

A Further examination with relation to Faith, Hope, Charity, Gratitude, and Repentance.

Examination of Faith.

IS not that I call my Faith, only a strong perswasion? Is it not barren, naked, and unfruitful? Is it founded on the Mercy of God, and the Merits of his Eternal Son? Is it active and vigorous, and does it work by Charity? Does it bring forth Fruits meet for Repentance, and oblige me in the ways of Virtue and Piety, to flee from the Wrath to come?

O Lord, strengthen and increase my Faith, make it true and saving, and say unto me great is thy Faith, and be it unto me according to thy Word.

Of

Of Hope.

DO I not hope without warrant from my God? And is not that Presumption which I call my Hope? Do I not expect what God has not promised, or expect what he has promised on other Terms than those on which he has promised it? Is it built on the plain promises of his revealed Will; and does it purifie me from all filthiness of Flesh and Spirit?

O blessed Father, keep me from presumptuous sins; let Despair never ruine nor deject my Soul, but let my Hope be in thee, and thy Mercy, and never leave me nor forsake me, O my God.

Of Charity.

CAN I forgive the World, and in the Grave of Eternal Oblivion
bury

bury all the Injuries I have received? Can I forgive my Enemy as I expect forgiveness? Can I return good for evil, love them that hate me, and pray for those that despightfully use me?

O blessed Jesus, who sheddest thy Blood to wash thy Foes, and reconcile thy Enemies, teach me Love, and pour into my Heart that most excellent gift of Charity.

Of Thankfulness.

IS my Heart possessed with a true sense of God's Love to Mankind, in giving of his Son? Do I with Thanks and Joy remember that that Son died, that I might not perish; that he laid down his Life for sinners, and shed his Blood for the remission of sins? How shall I be grateful enough to him who died for those that were his Enemies, and deserved Eternally to die? that made my

N Peace

Peace by his Sufferings, and made me whole by his Stripes? certainly there was never Love like this: O my Soul, what wilt thou then do for all the benefits thy Saviour has done unto thee!

O thou Fountain of Eternal Goodness, imprint a Sense of all thy Mercies; make my heart as thou wouldst have it, thankful and humble, and contrite, and then accept it as a Sacrifice.

Of Repentance.

HAVE Sorrow and Anguish possessed my Soul? And has it grieved me that I have offended so good a God? And can I with bitterness of Soul look on the black and horrid guilts that have stained my Makers Image, and dishonoured my great Creator? And can I with reluctancy and remorse reflect on my once darling and beloved Follies; and

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and with sincerity resolve against them? Can I take leave of that sin which was wont to be as dear to me as my Right Hand, and to Eternity Divorce the Lust, the passion, the folly, I have so long and so tenderly indulged? Can I firmly resolve to set a Watch over my Lips, with care and circumspection to guard my Body from Intemperance and Lust, my Soul from sin, and stedfastly purpose to cleave unto the Lord, and in Holiness and Righteousness serve him all my days?

O Lord give me a true Sense of the Guilt and Horror of my sins, create a clean Heart, and renew a right Spirit within me, and so order my steps, that I may love thy Law, and diligently keep thy Commandments, and with a Soul truly prepared, go to thy House and Altar, O God my God.

[*When your Examination is ended,*
N 2 *you*

you may use such Ejaculations as these that follow; and then proceed to the Prayer for Pardon of Sin and Grace to resist it.

5. **O** Lord, what shall I do if thou shouldst be extream to mark what I have done amiss, and enter into Judgment with me?

O Lord, my sins are like the Hairs of my Head, and as the Sands of the Sea-shore for multitude.

O Lord, no unclean thing can come into thy presence; what then will be become of me, that am nothing else but uncleanness?

But, O Father of mercies, thou willest not the death of a sinner, there is mercy with thee, and I will fear thee.

6. *A Prayer to be used at this, or any other time, for Pardon and Grace.*

O Everliving and Almighty God, who art gracious, full of Compassion, slow to Anger, and of great Mercy, who knowest my down-sitting and up-rising, and understandest all my thoughts, nor is there any darkness or shadow of Death, where such a sinful worker of Iniquity may hide himself; with Sorrow and Indignation against my Sins, I therefore prostrate my self before thee; beseeching thee to hear me from Heaven, in thy dwelling place, and when thou hearest forgive me: Consider that I am but Dust, and remember whereof I am made, that Man cannot be clean in thy sight, nor he that is born of a Woman free from Corruption: but with thee nothing is impossible; if thou wilt thou canst make me clean; if thou speak the

word thy Servant shall be healed ;
 and out of such a Stone thou canst
 raise up a Child to *Abraham*. O there-
 fore thou great Physitian of Souls !
 be merciful unto me, and heal my
 Soul, for I have sinned against thee ;
 have mercy upon me O God ! ac-
 cording to thy loving-kindness, and
 according to the multitude of thy
 tender mercies, blot out my Trans-
 gressions, wash me thoroughly from
 mine Iniquities, and cleanse me from
 my Sin. O remember not against
 me my former Iniquities ; help me
 for the Glory of thy Name, and
 purge away all my Sins for thy Name
 sake ; that laying aside the weight
 of sin which does so easily beset, and
 ensnare me, I may run the race that
 is set before me ; and delight in thy
 Commandments ; order my steps in
 thy Word, and let not my Iniquity
 have Dominion over me ; but let it
 be the business of my Life to praise
 and magnifie thy holy Name ; Let
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my Light so shine before Men, that my Example may do good in the World, and encourage others to Glorifie thee O Father, which art in Heaven: To whom with thy Son and ever blessed Spirit, three Persons and one God, be ascribed all Honour and Glory, Adoration and Praise, both now and for evermore, *Amen.*

[*After this, proceed to pray for your self, and such as shall communicate with you, using the following Forms, as your Leisure and Devotion will permit, either one or more of them at a time.*]

7. *A Prayer before receiving the blessed Sacrament.*

O Eternal God, who hast given thy Son to be a Propitiation for the Sins of the World; and sent him from thine own Bosom to be

chastised for our Peace, and save sinners; through him in whom thou art pleased, look down upon me: deal not with me according to my sins, neither do thou reward me according to my Iniquities; but since there is Mercy with thee, and with thee, O Lord, there is plentiful redemption; redeem me from my Iniquities, and cleanse me from all my sins: since thou wast pleased to give thy Son to die for those that were dead in Trespasses and Sins, let his Blood make my peace, and through him, in whom thou art well-pleased, vouchsafe to be reconciled to me: own me for thy Child, who have sinned against Heaven, and before thee, and am unworthy to be called thy Servant: but thy Mercy, O Lord, reacheth to the Heavens, and thou art always ready to pity those that fear thee; do thou spare though I deserve punishment; plant thy fear in my Heart, and then be merciful unto

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unto me, as thou usest to be unto those that fear thy Name: Cast my sins behind thy back, heal my backslidings, and love me freely.

Let not my natural Corruption, nor my actual Sins, [*Here mention the greatest sins you have been guilty of, or are most inclinable to*] nor my many and wilful violations of my Baptismal Vows, render me unworthy to approach thy Table. Let not those filthy Rags defile the Wedding Garment, nor provoke the Master of the Feast, to condemn me to utter darkness; nor my unworthiness change that holy Feast to eating and drinking my own Damnation. But let the same goodness that invites, make me worthy to tast of thy Supper; and the same power that sends forth Commands to compel Men to come in, that thy House may be filled, create and make in me a new and contrite Heart; that that Sacred Feast may Seal the Covenant of

Peace; confirm the promises of Mercy, and make my pardon sure, before I go hence and be no more seen. Let the Blood of Christ purge my Conscience from dead Works, to serve thee the living God, and the power and efficacy of his Death, whose Body is Meat indeed, bring into Captivity the Law in my Members; that I may have no more fellowship with the unfruitful works of Darkness, that sin may reign no more in my mortal Body, and I may so examine my self, that I may worthily eat of that Bread and drink of that Cup, that are prepared for the Table of the Lord. O Lord, hear me from Heaven thy dwelling-place, answer my Petitions, and be merciful unto me according to his Merits, who knew no sin, Jesus Christ the Righteous, *Amen.*

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A Prayer before receiving the blessed Sacrament, either for a Family or a single person, in behalf of himself, and such as are to Communicate with him.

O Almighty and everliving God, who at first didst stamp thy Image upon Humane Nature; and when that was lost, to pay the forfeiture of a shameful Lapse; and he that was created Monarch of the lower World, was sunk beneath the Dignity of the Beasts that perish, didst even then pursue us with thy Mercy; and because thy Compassions fail not, didst vouchsafe to offer thy Son to repair the breach, to cancel the hand-writing that was against us, and with a Covenant of Mercy, supplant the rigors of thy own Justice; and as if all this had not been enough for wretched and undone sinners, thou hast given thy Son to
die

die to Seal this Covenant in his Blood: to be a pledge betwixt thee and thy People, that with thee there is Mercy, and that thou wilt abundantly pardon, that thou desirest not that we should die, but repent and live for ever.

O most merciful and ever blessed Father! be thou pleased, that all who approach thy Table, may be received into thy Covenant, thy Favour, and thy Mercy: And that we may be meet partakers of those holy Mysteries, be pleased to pardon our manifold transgressions, to forgive our repeated Violations of our Baptismal Vows; and whatever may render us unworthy to eat of that Bread, and drink of that Cup, that represent thy Son broken and bleeding before our Eyes: Since thou hast purchased thy self a Sacrifice, and hast prepared a Banquet for us by the Agonies and Death of thy Son; be pleased to add to thy unspeakable
good-

goodness, in making our worthiness the result of thy Mercy towards us, and giving us the Wedding Garment that may prepare us for the Festival of the Lamb; be pleased to animate our Faith, add strength and vigour to our Hope, fervency to our Zeal, our Gratitude, our Repentance, and our Charity; and with sincerity compleat and crown them all: that at thy Table thy Sons Blood may Seal our Pardon, and our Peace, that we may effectually partake the benefits of his Passion, and they fit us for the eternal Supper and Festival of the Lamb, and prepare us for that more dreadful Appearance of thy Son Jesus Christ, our only Lord and Saviour, *Amen.*

A Shorter for the same purpose.

O Almighty and most merciful Father, who hast instituted the Christian Passover, to continue the remembrance of thy Son's Death till his Second coming, and hast given out thy Commands, to compel thy Servants to come in to that Marriage Feast, that thy Table may be filled, lest we eat and drink unworthily, and incur the danger of our own Condemnation: Good Lord, grant that the effects of thy Son's Death, may prepare us for the memory of his Passion, and his Righteousness be our Wedding Garment; that thy Spirit may animate our Faith, and Hope, increase our Patience, our Gratitude and our Charity, and the Virtues of a good Life manifest our abhorrence of those our sins, that betrayed and crucified the Lord of Glory: that thus approaching thy
holy

holy Table, the Sacrifice that was once offered upon the Cross, may make our Peace, thy Son's Blood may wash away our sins, and seal our pardon: To whom with thee and thy blessed Spirit, be ascribed all Honour, Adoration and Glory, both now and for evermore, *Amen.*

*A short Letany before receiving the
blessed Sacrament.*

O God the Father, who gavest thy Son to die that I might not perish, have mercy upon me, and fit me for the remembrance of his Death!

O God the Son, who laidst down thy Life for sinners, have mercy upon me, and fit me for thy Table!

O God the Holy Ghost, whose Fruits are Peace, and Love, and Holiness, have mercy upon me.

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O thou merciful preserver of Man, that wouldst have the sinner repent and live, have mercy upon me.

From the sad effect of corrupted Nature, the sins of Ignorance, Advice, or Surprize, the Impieties of my past Life, and the miseries they deserve: Good Lord deliver me.

From the breaches of my Baptismal Vows, holy Promises and Resolutions: from the deceits of my own Heart, the power of my Lusts, the prevalence of Temptation, and the peril of unworthy Receiving, Good Lord deliver me.

For his sake who took our Natures, who died and rose again, who gave his Life a Ransom for us, and his Body to be our spiritual Food, have mercy upon me.

Give me a due sense of the infinite Love, and Sufferings of thy Son, of the Merits of his Death and Passion, and the Mercies of his Table, Good Lord I beseech thee.

O good God open mine eyes to behold the favour thou intendest to us, that remembrance of thy Son, and let me ever look upon it as a privilege and a blessing; and let my own neglect never deprive me of it, Good Lord I beseech thee.

Let me never turn my back on thy Table, nor go away when thou commandest me to come in, that thy Table may be filled, nor presume to come without a Wedding Garment; but beget in me such a due sense of that holy Mystery, that my desires after it may be suitable to the benefits of it, and the wants of my own Soul; that my Approaches may be decent, and holy, and constant, and my Service accepted, Good Lord I beseech thee.

Encrease my Faith, and enlarge my Charity; make me humble, and obedient, and teach me with such a mixture of love, and hope and fear, to approach thy Altar, that that holy
Myste-

Mystery may Seal my pardon and peace, and confirm to me all the benefits of his Death and Passion, who shed his Blood for the remission of sins, Good Lord I beseech thee.

O Lamb of God, Son of the Father, that takest away the sins of the World, by whose Stripes we are healed, and in whom God is well pleased, direct and guide, and accept my Approaches to thy Table, Good Lord I beseech thee.

A Prayer before the Sacrament by a single Person.

O Almighty and most merciful Father, who gavest thy Son to die for Mankind, that his Life might be a Sacrifice for sin, and his Body the Bread of Heaven; and dost command, that all should come to the Supper of the Lamb, yet no one without the Wedding Garment, do thou

thou grant, that no groundless scruple, or frivolous pretence, may ever keep me from that sacred Ordinance; that my unworthiness may not make thy Table become a Snare to me, or cast me thence to utter darkness; but of thy goodness so pardon my Sins, sanctifie my Nature, and prepare my Soul for that heavenly Feast; that I may there be a welcome, and an accepted Guest; that thy Son's Blood may Seal my Pardon, and write my name in the Book of Life; and his Body so purifie and bollow mine, that the remainder of my Life may be devoted to thy Service, and my Soul eternally saved in the day of our Lord Jesus Christ, *Amen & Amen.*

[*If you have time enough betwixt the Consecration and the Ministers coming to deliver the Sacrament to you, you may use the foregoing Letany or Prayers, or the following Ejaculations, as you see fit.*]

8. *Eja-*

8. *Ejaculations before Receiving.*

O Thou hope of *Israel*! O thou Saviour of them that believe, have Mercy on me for thy Name sake!

O Lord be merciful unto me, for my sin is great.

O Son of God that takest away the sins of the World, have Mercy upon me.

As the Hart panteth after the Water-Brooks, so panteth my Soul after thee, O God.

My Soul is a Thirst for thee, O God, my God!

Lord, I am not worthy that thou shouldst enter under my Roof; O let thy Spirit prepare a place for thee.

Grant me, gracious Lord, so to eat the Flesh of thy dear Son, and to drink his Blood, that my sinful Body may be made clean by his Body,

dy, and my Soul washed through his most precious Blood.

A Prayer to be used after the receiving of the Bread.

O Most holy Jesus! that dost vouchsafe that thy Body should enter under my Roof, Good Lord, speak the word, that my Soul may be healed by it, *Amen.*

Ejaculations.

O what am I, that my Lord should come unto me.

O what am I, that he should be mindful of me, and thus regard me.

O say unto my Soul, I will be thou clean.

O say unto me, Thy sins be forgiven thee.

I am thy Salvation.

[*When*

[*When these are ended, if you have time before the Cup is administred (as you will always have when there are many Communicants) call to mind the greatest sins you have been guilty of, and particularly beg God's pardon for them, and resolve against them, and desire the Assistance of his Grace, to enable you to avoid them.*]

If after this you have time, you may thus enlarge :

GOOD Lord, that delightest in doing good, do good unto all Men, especially to the household of Faith.

Enlighten those that sit in darkness and the shadow of Death, and guide their Feet into the way of Peace.

O let the Light of the Gospel enlighten the Gentiles ; and let it be the Glory, and the Delight of thy
anci-

Part III. *Holy Sacrament.* 305

ancient People *Israel*; and let all Nations of the Earth fall down and Worship thee!

Lord bless those that curse me, and do good to them that hate me.

Lord bless thy People here before thee; bless us O our Father, in turning us from our Iniquities.

[*When you see the Minister coming towards you with the Cup, you may say:*

O Blessed Jesus, whose Blood was shed for the remission of sins, preserve my Body and Soul to everlasting Life.

O blessed Jesus, that didst therefore suffer that thou mightst sanctifie thy People with thy own Blood, grant me Redemption through thy Blood, even the remission of sins.

After

9. *After receiving the Cup.*

O Merciful God, let thy Son's Blood, that was once given for, and is now given to me, cleanse me from all unrighteousness, and the Cup I have now received, be the Cup of Salvation.

O blessed Jesus, I have eat thy Flesh and drunk thy Blood, be unto me according to thy Word, and let there be Life in me :

O let thy Flesh be Meat, and thy Blood be Drink indeed.

O thou that hast commanded me to come in, so that thy Table may be filled ; and taught me, that except I eat thy Flesh and drink thy Blood, I have no Life in me,

O let thy Flesh be Meat, and thy Blood be Drink indeed.

Lord, I have stedfastly purposed to keep thy Commandments, O accept the free-will Offerings of my Mouth, and teach me thy Judgments.

A short Letany after receiving the blessed Sacrament.

O God the Father, who knowest whereof we are made, and remembreſt that we are but Duſt; pity my weakneſs, forgive my infirmities, and accept our imperfect Services, Good Lord I beſeech thee.

O God the Son, who tookeſt our Natures, that thou mighteſt be touch'd with a ſenſe of our infirmities, and have pity upon us, forgive, and cover the ſins of our holy things, and accept our remembrance of thy Death and Sufferings; Good Lord I beſeech thee.

O God the Holy Ghoſt, by whoſe Aid we are guided and directed, and by whoſe aſſiſtance all that is good and holy, lives and moves, and has its being; with the Spirit of Holineſs aſſiſt and crown all our Services, and render acceptable this our Sacrifice

O

of

308 *A Discourse of the* Part III.
of Thanks and Praise, Good Lord I
beseech thee.

For thy infinite mercy, O blessed
Father, in giving thy Son for us;
for thy unspeakable Love, O blessed
Jesus, in giving thy self to die for us,
and in this mysterious manner giving
thy self to us, make me ever thank-
ful, Good Lord I beseech thee.

That I may inviolably observe my
Sacramental Vows; that I may pre-
serve a due sense of the mercies of
my Saviour's Death and Passion, and
through his Blood obtain remission
of my sins, Good Lord I beseech
thee.

That I may live as a useful Mem-
ber of Christ's Church; walk worthy
of the mercies of his House and Ta-
ble, and that sacred Relation to
which he had vouchsafed to admit
me, and his present mercies guide
me to his everlasting Rest, Good
Lord I beseech thee.

That

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That I may not relapse to my former sins, nor violate my holy Vows, that the Spirit of Peace and Charity, of Holiness and Obedience, may ever dwell in me, and in his whole Church, that I may be thy Servant, and partake the Felicities of thy Chosen, Good Lord I beseech thee.

[When these are ended, if you have time, you may use either, or both of the following Prayers, till the Minister returns to the Communion Table, and begin Prayers; but then be sure to join with him and the Congregation; and be always careful, that your thoughts may go along with each Prayer that is said, and at the end reverently and cordially say, Amen.]

So soon as you come home, retire so long as to use one or both of the short Prayers that follow, or the preceding Letany.

*A Prayer to be used after the receiving
of the blessed Sacrament, for a single
person.*

O Eternal Father, and God of all
mercy, who hast given thy
Son to die, that I might not perish,
and at the price of his Blood, vouch-
safed to purchase sinners: Since thou
hast thus dearly bought me, Lord
make me thine; pardon whatsoever
thou sawest amiss in my approaches
to thy holy Table; accept, confirm,
and strengthen my promises and re-
solutions of a better Obedience;
and for the future, let thy Grace pre-
vail over the corrupt inclinations of
my Nature; the pardon thou hast
sealed, ingage me wilfully to sin no
more against thee; the benefits of
thy Son's Death, inable me to die to
sin, and prepare me eternally to live
with him in the Joys of a glorious
Resurrection. All which I humbly
beg

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beg for the sake of him in whom thou art well-pleased, Jesus Christ my only Lord and Saviour, *Amen.*

A short Prayer for a Family, or single person, in behalf of such as communicated with him.

O Merciful God, that hast admitted poor mortals to thy Table, and vouchsafed us Angels Food, teach us to do thy will as they do in Heaven; let thy holy Spirit keep alive that Sacred Fire which was kindled at thy Altar, that nothing which is unclean may enter where thy Son has took possession; that we may not relapse to our former errors, nor betray our Lord after receiving of the Sop; but let the power of thy Grace, that is able to subdue all things to it self, subdue our Passions, and inable us to live over our holy Thoughts and
O 3 Vows,

Vows, that our Lives may wear the piety of our Sacramental Promises, and attest our gratitude for the mercies of thy House, and the infinite Love and Suffering of thy Son, Jesus Christ our blessed Lord and Saviour, *Amen.*

[*After receiving the blessed Sacrament, when you have leisure to retire for some time, you may begin your Devotions with the following Soliloque.*]

II. *Soliloque.*

WHat a mixture of Fear and Joy invades my Soul, when I look back on the great Mystery that now is past! what amazement strikes shivering through my Veins, when I dare to remember, that I have feasted with my God, yet still do live! that by a mystery secret and inscrutable, I have tasted that Blood that
was

Part III. *Holy Sacrament.* 313

was shed from the foundation of the World ; that the dear effects of all my Saviour's Agonies , the Sacred purchase of his Passion, are bestowed on a wretched and undeserving miscreant ; my Prince has vouchsafed to receive a Rebel to his Favour ; my Father a Prodigal to his Arms : and my God, a sinner to his Mercy. Good God ! what is Man, that thus thou art mindful of him, and the Son of Man, that thus thou regardest him ! What is there in sinful Dust and Ashes, to invite thy Goodness, or fix thy Love ? Can there be charms in misery , or any thing amiable in wretched Clay ? Or can ingratitude or demerit plead a right to Love ? What then shall I give unto the Lord for all the benefits that he hath done unto me ! I have already taken the Cup of Salvation, that did not pay, but help to enhance the Debt.

I will therefore call upon the name of the Lord, and pay my Vows ;

since he has vouchsafed a Cure, I will endeavour to sin no more, lest a worse thing come unto me; my Life shall be one protracted Song of praise: And that those sins I have divorced may return no more, a sedulous care shall be my Guard, a constant adoration shall be my Sacrifice, and the holy Offices of a devout Life, the Retribution that my succeeding minutes shall be sequestred to pay; and I will endeavour, that a Victory over my passions may laud the Energy of my Saviour's Death; that a conquest over my Lusts and Propensities to sin, may speak the efficacy and power of his Passion, and speak me a worthy partaker of that heavenly Feast celebrated in remembrance of him.

12. *A Family-Prayer after receiving of the blessed Sacrament, or to be used by a single person, in behalf of himself, and all such as communicated with him.*

O Most merciful and ever gracious God and Father, who delightest thy self in doing good, and shewing mercy; and when we had justly forfeited thy Favour, and might to all Eternity have remained Children of thy wrath, yet even then wast thou pleased that thy mercy should surmount our sins, to promise pardon to all that return by a holy penitence, to unite forgiveness to Repentance, and by the Death of thy Son hast ratified all thy promises; let his Merits intercede for all who have approached thy Altar; pronounce us healed by his Stripes, and made whole by his Death; and let the unspeakable mystery of the Eucharist, be a sign

betwixt thee and us, that we are thy People, and thou our God: And since thou hast in a miraculous manner given us thy Son, for his sake be pleased to give us pardon, and make us for ever thine; but what shall we give unto thee O Lord, for all the benefits that thou hast done unto us; what Sacrifice of thanks and praise shall we give unto thee O Lord, that hast reached out unto us the Cup of Salvation, and the Bread of Life; that hast given us the Body of thy Son to eat, and his Blood to drink, that is Drink indeed? Let that Bread satisfy all our desires, but to promote the Interest of thy Kingdom; and that Drink satisfy all our Thirsts, but after the Advancement of thy Glory; let the importunity of our Natures to gratify our Lusts, be changed to hunger and thirst after Righteousness; and our inclinations to sin, to a delight in thy Statutes. Let our holy Vows and Resolutions
be

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be preserved inviolable ; all our actions wear the badge of that holy Feast ; and whilst we have a Being, let us thy Servants praise thee. Let our Souls praise thee O Lord, and all that is within us magnifie thy holy Name ; and that we relapse not to our former Impurities that we have resolv'd and covenanted against ; Let thy holy Spirit be our Guard and Guide ; let the efficacy of thy Son's Death teach us to hate and avoid the sins for which he died ; and by his Stripes be pleased so to heal us, that all the benefits of his Passion may be ours ; that our sins may be forgiven, and our Souls saved through the Merits of thy Son ; to whom with thee and the holy Spirit, be ascribed all Honour and Praise, both now and for evermore, *Amen.*

13. A Prayer after the receiving the blessed Sacrament for a particular person.

O Most gracious and ever blessed Lord God, who gavest thy Son to die for me, when I was dead in Trespases; and shed his Blood for the remission of my sins; and to add to all thy mercies, hast admitted me to thy Table, to behold and tast how gracious thou art to sinners; that thou hast no pleasure in their death, but hadst rather they should repent and live; Glory be to thee O Lord! to thy Name, be ascribed eternal Thanks and Praise.

O good God! let this instance of thy never-failing compassion, seal and ratifie all the rest; and this obligation of thy Son, confirm and make sure my pardon. Let the Blood of that immaculate Lamb, secure me from the destroying Angel, and the Sacrifice for the sins of the
World,

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World, blot out all my transgressions: but lest now I am risen from thy holy Table, I should play the wanton, and after eating of that Manna, sin yet more against thee, and thy Wrath fall upon me, whilst that Meat is yet in my mouth; be thou pleased that the powerful influence of thy Son's Death, may compleat the Sacrifice that has been offered in remembrance of him; and by the power of that Grace that is able to subdue all things to it self, conquer my rebellious Nature: O thou that art the God of the living! and art able to raise the dead, raise me from a death in trespasses and sins to praise thee.

And since thou art able out of the mouths even of Babes and Sucklings, to perfect thy praise; out of my stony heart raise up a Child to *Abraham*, and let it be my delight to praise thy Name, in keeping of all thy Statutes, and in running the way
of

of thy Commandments; and that my unworthiness may not provoke thy wrath, nor any demerit of mine make that Blood cry for Vengeance, which should confirm my pardon; pass by all my frailties and imperfections, and forgive the sin of my holy things; increase my thankfulness and my Faith, confirm my Repentance, and in thy mercy accept them all; that the Body and Blood of thy Son which I have received, may be pledges of that Pardon which his Death did purchase; and through his Stripes my Soul may be healed; that the benefits of his Passion, may be an earnest and assurance of a joyful and glorious Resurrection; and through him that died, I may live for ever: To whom, with the Father and the Holy Ghost, be ascribed all Honour and Praise, and Adoration, both now and for evermore, *Amen.*

A

A Prayer for Holiness.

O Thou that art the God of all Flesh, there is nothing too hard for thee. O say unto me, I will be thou clean; and be it unto thy Servant according to thy word: Redeem me from all iniquity, and sanctifie me throughout; and with the Blood of Jesus Christ, purge my Conscience from dead works, to serve thee the living God, *Amen.*

A Prayer for true Repentance.

O Holy Father, give me a Repentance never to be repented of; put thy Laws into my Heart, and write them upon my Soul. O do thou turn me that I may be turned; draw me that I may run after thee; give me a heart of Flesh, and out of a Stone raise up a Child to *Abraham*. O teach me to abhor my own Iniquity, and let it be my Meat and Drink to do thy Will, *Amen.*

A Prayer for Faith, Hope and Charity.

Lord I believe, do thou help my unbelief; give me a Faith strong and
sted-

stedfast; let it work by Love; let it bring forth Fruits meet for Repentance. O thou that art the hope of all the ends of the earth, be thou my hope. Let my hope be in thee, and let it be such as will purifie from all filthiness both of Flesh and Spirit.

O thou God of Love, take from me all rancour and malice; give me brotherly-kindness and Charity; give me a heart tender and compassionate. O teach me to love my Brother as my self, my God above all things; and let my Charity be such as will never fail, *Amen.*

A Concluding Prayer.

O Blessed Father, that hast received a Prodigal to thy Arms, O teach me never more to rebel against thee, O blessed Redeemer! who hast received a sinner to thy Table, that is unworthy of the Crumbs that fall from thence! O make me for ever thy Servant, and shew me thy Salvation!

O blessed Spirit, that out of a Stone hast raised up a Child to *Abraham*; that didst first give me Life, and then Angels Food to preserve it; O let thy Grace never leave me nor forsake me, till thou bringest me safe to Glory and Immortality, *Amen.*

THE

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